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LADY DUCHATELLIER ON RACE ISSUES.

The Power of Woman For Good.

The Race Must Keep Pace Or Disappear.

OUR SISTERS IN WHITE.

Lying Mothers Ruinous to Children, Etc., Etc.

EDITOR VOICE OF MISSIONS:

A name is the discriminative appellation of an individual, or of a thing; from the creation; it was given according to the appearance of the person or of the thing; from some time now it is given only as an appellative—with no intention of indicating a characteristic. To what extent the assignment of the name "VOICE OF MISSIONS" was meant to this official organ of the Missionary department of the A. M. E. Church of the United States we do not know; but we note that it is living up to its name. From the Latin, mitto, misi, missio, missum, mittere—to throw, cast, send, utter; comes the substantive Mission; from Voco, vocavi, vocatum, vocare, to call, shout, invite, name; and Vox, vocis, a cry, a sound, an expression, comes the other substantive, Voice. In French these two abstracts are of the feminine gender, and when speaking in that language of "VOICE OF MISSIONS" the distinguishing adjective that will ever be a variable, limiting article in the parts of speech of that tongue takes the feminal form in the domain of the personal pronouns, it still clings to the gender of which a particle of its fraction is brave enough to wear bloomers. As we face the dialect of the Franks and stare at the "signs of the time," who, though of the masculine gender, accepts without a frown the soft influence of his *helpmeet*, the PRESS, we infer that "Voice of Missions" is a "woman," a "lady"—a female having authority over a manor or a household. As we peruse her columns we cannot help noting the pleasure she takes in telling of the good work in which a body of women of our race is engaged. Quite true the number is far from being an overwhelming one; nevertheless, it proves an activity, and if the labors of more were brought to her knowledge she would inscribe the fact. The Union Signal, which is the official organ of the N. W. C. T. U., reports of the inauguration of colored unions whose watchword is "Temperance." Such news speaks volumes in our favor as a people, for every noble corporation that we form is a land-mark of our advancement in the Realms of the Beautiful. Through the medium of Dr. Frances E. Willard's graphical article, "A Colored College" in "the Christian World of August 13, 1896," it is known that Mrs. Booker T. Washington is laboring most womanly also for the uplifting of the race, in educating the morals and minds of the intellectual captive women living in the radius of Tuskegee. We will not herein write of Mr. B. T. Washington's work, not because we do not admire it: of course we are proud of it, being sensible of its value; but we are far from giving consideration to *a* plank in his political platform, our reason for not giving to his great work its due, is simply this—this article is essentially feminine. The Rams Horn has announced that Mrs. Amanda Smith, the stalwart evangelist of whom our race must be proud, is battling for a home for the little waifs and strays of African descent; housed and devotedly cared for they will surely grow fruit, meet for the Master's table. But all of this is nothing when compared to the mighty work that is to be done by us the keepers of the race—for, it has to be lifted up as a whole to the apex where individuals have reached.

We must remember that while woman is from the *rib* of the man, it is her SEED and not his that is to crush out the evil: the belief that only men can build up a nation, is proved to be a bubble—it is the veiled prophet of Korassan; like all false theories it is exploded, and now it is by men proclaimed that woman must account for the moral and corrupt state of a nation. Our sisters-in-white are standing courageously to their ethical guns; let us do the same; let us take all that they have of the uplifting and we will rise to altitudes; the South East and the South of Europe, sat with great joy at the feet of the North East of Africa.

In the fitness of the economy of God's justice, He not only stamped His divine image on woman's brow, but gave to her the crowning attribute of motherhood—thus, in virtue of His likeness and of His divine gift, we should not be delayers, for what noble excuse can we offer for prolonging the time of our proceeding to duty? In the great struggle for woman's emancipation from masculine injustice, we, of African stock, have not in the least participated, nonobstant, in the declaration of woman's freedom—our liberation holds good; the same measure that is given to our sisters in white, is also given to us, thus we need not now die from inanity, if we stand as disparing onlookers, we will evoke no sympathy, for we have our own SPHERE wherein to labor. We have, alas, had our seasons of bitterness, our years of dismal darkness, but sweet light has come to us—it has brought us the healing relief that our once cramped and almost stultified existence can now spread out as a boundless plain! Great minded Lucy Larcom has said: "The best of what a mortal has is that which every mortal shares." Now, let us prize the boon of emancipation; it is brought to us—if we be indifferent, if we see no virtue in it, we shall sink as a race, be crushed out by the mighty car of Proficiency as it rolls along.

A phalanx of the Caucasian element in the United States and in Europe, are laboring for the betterment of their race, as they move in close array, their battle and rallying cry is: "We will have no more of a superficial nobility, found only in the vain titles received at birth; no more of an ulcerated respectability—no more drunken homes! No more villainous husbands! No more rascal sons! No more wanton parlor-doll-daughters! No more cold preachers expounding a dead Christ! No more of a sanctity wherein there is more deadness than in the valley that Ezekiel saw filled with dead bones. The church must rise to the stature and measure of her mission. Society must be no more a humbug; we are of age—our voice must be heard, our authority felt." Live our sisters in white, we are of age. They are responsible for their race, so are we. *Take note*, they wish no participate in their ranks; let us right about and fall to duty; monotony paralyzes the best sentiments and inactivity is not life.

As mothers (God means that every woman should be a mother morally) we must be faithful and virtuous, brave and loyal in all the vicissitudes of life. It must be an agonizing pang to hear one's mother lying. A few months ago it was our painful lot to hear a mother shielding herself behind a lie and in the presence of her child. Yes, she was base enough in her lie to make the fruit of her womb her Ægis, in charging her of what she knew the child was not guilty, but of what *she* had done. Let us not give to our children contorting and distorting principles, horticultors take loving and tender care of their plantlets. They labor to give to them symmetry and their flowers are only stars of the earth. We shake the beautiful that is in these that are to blossom in Eden's garden. The care bestowed on them is such as makes their perfume venene. Let us now face the grander philosophy that is in cultivating them properly. As we give to the intelligent principle of their heads, we will also give to their hearts and minds all good things so that there will be no nebulous corners in their souls, pure of every taint, they will in years to come be pure souled mothers.

Every time a race renews herself, survival is only to her fittest. The rachitic, stunted, libidinist, villain, etc., are by nature struck out of the body politic to give space and place to the virile. Let us then leave the caravansera of indifference and pursue with all morality our journey through the plains of duty, vigorous with hope and animated with pure love, He will give to us of the transforming power of His grace and we will reach the goal.

Let us borrow the wings of Rapidity and speed on before the great dial of Time has marked the solution of many grave problems, and take a bird's eye view of the nobler and better world that is to be..... What do we see?..... Homes! homes beautiful and fair, their atmosphere fragrant and sunny from the purity of the lives of their inmates! men, women and children going and coming, bustling without confusion through the every corridor, vestibule and hall of life pure and spotless—the former things, truly, passed away!

This is no utopian dream, for life in the flesh is a ladder with its rounds rising with its vileness of principles to eternal death, or rising to the purer and nobler that make for righteousness. If we have of the knowledge that the Father gives, we then know that purity is not a theoritical ideal, for knowledge expands the soul and every well enlargen soul is pure. In studying the laws of nature; we see how awful is the penalty inflicted on their breachers, and has not our Elder Brother counselled and warned us against evil practices? When the Divine Teacher charged us, He was tabernacled in the flesh—thus, knew the idiosyncrasic of mankind and the perfectibility therein. If we take the man created perfect of the Mosaic cosmozony as our criterion, we will see that the perfect life without the fall can be lived; if we take without the monkeyism, the evoluting man of Darwin as our standard, we must acknowledge that he possesses a motive force for an elevation to the highest estate—which is Justice, Love and Purity so amalgamated that their component parts cannot be ascertained when thrown in the cupel for common place test. Thus, without the vacillating looking back of Lot's wife, let us journey on vitalizing one another and straitening ourselves in God, the Autogenus essence of Purity and Love. If from vanity we are puffed up—overgrown from self-conceit, we will be a failure, for our assurance being blind we *will* stumble and fall; with a due sense of our frailties we must buttress ourselves on the Mighty Rock. It is an abutment that can bear, not only the weight of our weaknesses, but will minutely renew our strength that we can ascend to the highest guild.

Quite true, whatever road we take, we move on to death—to dissolution of the flesh—nevertheless we can select the pleasantest, that is, by living the purest life. An intemperate life is an overdraft on nature, and self-exilement from eternal happiness. When we turn the searchlight of time upon Massalina, Locusta, Agrippina, Catharine de Medicis, Ninon de Lenclos, Thersigne de Merecourt, etc., we see nothing emulative in them; their hideousness is not less than Medusa's head; but, of course, we can use them as beacons that we can better steer from the Charybda of corruption and the Scylla of rottenness.

At this bright hour of time there is the world, against our race, an ignorant, outlandish sentiment, stimulated prejudice, raging in the narrow, callous bosom of many white mortals—it would be hurtful and would even impair; but it is an asp deprived of its sting, for the well born souls of that race make it their task to come to the rescue by treating with contempt their unwarranted impertinence. Too well do the noble minded ones know that the color and shade of the skin, the nature of the hair or wool are not the ethical and intellectual make-up of neither man nor woman. We must not waste time in brooding over that ignorance. Such sittings batch lethargies. There is much that we must throw in the river of Lethe and bury in the plains of Ameles. In our race there are also many who are absurd enough as to believe that by flattering the fussy, obstreperous Caucasian (their silly counterpart), until he or she deigns to smile on their adulations, that they have succeeded in shuffling off their Negroism, and have no part in our racial responsibilities, because they have reached the last round of the ladder of the "classes." Of course they are self-deceivers, for if the race is a millstone, it is riveted and clinched around their necks; if it is the other affliction, the waters of Amaba and Pharpar (their keeping aloof) may to them seem better than all the waters of well-despised Israel; but unless they dip and wash in the Jordan of racial duties they will have to bear their stink outside the camp—that is, in not having the esteem and respect of the nobles of both races.

We, the writer of these lines, are wroth against the lynch system and deem it a murderous stain on the Stars and Stripes and treason to the Constitution. It is trying to subvert a race; to wipe out a people from history; to destroy God's image stamped on His own work; it is more than a felonious act. However, we feel sure (although, from our soul, we advocate repatriation) that its complete abolition is in the hands of the colored women. There is a union existing between the noble, broad-minded women (white) of the United states, and of almost every country of Europe. They know that without solidarity they can do nothing, and as they are the solidares of their race, they must be up and doing; they must be understood and heard; their political wants must be made known, and their social atmosphere purified. To be equal to their great duties they took an AGENT, that deputy they have in the form of their own press. Of course, there is not even standing room for them as yet in the legislative assemblies of their respective countries. Nevertheless, they can at will transform their agent into a forum. From that Areopagus they send out editorials equal to the orations of Demosthenes and of Cicero. Behind their mighty Pillar, like Cato the Censura, without his noise and his intractibility, they cry: "The Carthage of vice must be distroyed," and they are heard and helped by the moral men of their race. Thus, they are pushing through the egotistical array which would have them barred out, that they cannot take any corrective into their Sodom. As they enter the uplifting, gladiatorial area their press is their coestus, sword, dirk, lance, etc., on the bloodless battlefield, it is their weapon of defense and of offense. "The Anglo-American Arbitration Treaty" that is to bring together about one hundred million people of the same stock, is not the work of the congress of the United States, nor of the British parliament. No! The grand work is the outcome of the intellectual growth of the women of these two nations. The colored men have their press, and the women of the race are heard through that channel, or they go to England to find supporters for their cause. It is an error, an irregular course by such procedures we will never be of any political and true social account, and as long as we do not soar, our brothers (colored, of course) will be unable to rise, try however much they may, they will not and cannot ascend, for there is a string somewhere about their left ribs, tightly, and, alas! inextricably knotted to a similar string somewhere about our right ribs, and by no human means (Madame Nature does her work so perfect,) will that cord snap and no Alexander can cut it; and that is why every genuine woman will go bang! bang, through thick and thin for her father, her brother, her husband and her son that the pure breath of heaven can be round and about them.

After the emancipation was a fact—after immortal Lincoln had humbled the haughty, he said to the emancipated: "Be ye men," he did not exhort our sex, because in his noble delicacy he felt that it would have been understood, inasmuch as from the moral superiority of woman she is the holder of a race; and he believed that we would prove ourselves worthy of the trust, even as the Caucasian woman. In roaming through the pictured halls of universal history, is not our attention arrested to note that all great men of morals and of intellect are born of remarkable mothers, and those mothers were affectionate and dutiful daughters, loving and tender wives? As our mind's eyes go back beyond the great hills of time, and as we lift the sable curtains that hide the sleeping centuries that hold in their bosoms the immortal ones, do we not see that Hannah's pure soul was stamped on her son Samuel? In reading "The City of God," or the "Confessions" by Augustin, are we not compelled to respectuously incline before Monica, his mother? Are we listen to St. John of Antioch (Chrysostom, the golden mouth), and enraptured on by his eloquence, how great is our admiration for the sweet mother who reared him! Had Olympias been unworthy and proud, would not Alexander the Great, her son, have been of a subdued nature? Had Veturia been wicked, even in a lesser degree than Agrippina, the mother of Nero, would Coriolanus, her son, have lent an ear to her entreaties and refrained from destroying Rome? Then there is Cornelia, the noble mother of the renowned Roman Gracchi; can the care which she bestowed on their education ever be forgotten? Is there aught in history against Sempronia, her only daughter? Who can dare to forget Domitia Calvilla, the great mother of the pagan saint, Marcus Aurelius? Could Greece have had statesmen, philosophers, commanders, men-of-science, poets, historians, orators, sculptors and architects of whom the world is still proud had she had no pure and noble women as daughters? And if we look to the land of the older ages, the daughter of Ethiopia—ancient Egypt that became the world's headquarters—her obelisks and massive monuments that seem to defy time, the destroyer; her learning, her science and her progress tell of the moral majesty and intellectual virtues of her daughters in her palmy days! Who does not revere Blanche of Castille, the mother of Louis IX of France? Catherine de Medecis knew statesmanship, but of *mother*, she had naught save the procreative instinct of the female of the brute creation. Alfred of England was the son of his mother, and he has received the title of "Great." George Washington attained a colossal grandeur; but to whom must the tribute be paid?—his mother. Space does not permit us to look through the vistas of ages and the avenues of later centuries to unfold the roll of honor of African, Hebrew, Indian, Grecian, Roman, French, English and American mothers. Of course to every woman is not given the capacity to take through the temple of erudition their charges; nevertheless, we can take them through the sraono castles of morality and give unto them materials for the bulwarks they will need through life. We must not be moved by sudden impulses to care for them; no, we must be as constant as the laws of gravity; as a mathematical quantity, as the revolutions of the earth—immutable! If we do not exert ourselves we will never evolute, and if we do not evolve, surely we can then never take hold of the center of magnitude; it is only by laying a firm grasp on the fulcrum of the beautiful that we will maintain our center of gravity. If we truly as a race desire to hear our social and political equipose declared, even as woman's emancipation is pronounced, we MUST walk in the same path wherein our sisters in white are walking—ah, how those faithful pioneers have plodded . . . . and now they have obtained their laurels of recognition!!

In our racial medley, some of us are called hybrids, on account of the mixed blood that courses through our veins; well, whether we be full-blooded or mongrel Afros, let us be noble in our every principle; let us awaken the sleeping lyre of maternal love and draw from its mystic chords the sacred songs of temperance and purity, then, like the Church of God, the gates of hell *will* not prevail against us. With special emphasis we here say, in our every act, in our every prayer, in our every going and coming let us BE lovingly mindful of Africa, our country, the home of our ancestors, and whether we are in her walls or abroad, let us labor to give her of our best that we also may receive as crowns "sprigs of the wild olive," "branches of ivy," or "twigs from the pine tree." There are in our race individuals who have attained colossal stature, but they are a fraction not powerful enough to find a ten for denominator, and we *have* to move on to become a beautiful integer. When we say there are those in our race who can with glowing pride be spoken of, we do not in the least refer to those scamps who, from a lack of pride, model themselves after the fashion of white scoundrels.

MARIE DUCHATELLIER.

"THE SOUL'S INVOCATION."

Inspire, O muse! my pen,
That I, my God, may praise,
And to the far-off nations send
His sacramental lays.

And then, when silence deep,
My tongue, in death, shall still,
Oh, let me rise, no more to weep,
And rest on Zion's hill.

There, with the white-robed throng,
From every kindred saved,
We'll join and sing the victors' song,
The triumph o'er the grave.

Commencement Exercises.

The closing exercises of Morris Brown college will be held May 30th to June 2d, inclusive. The baccalaureate sermon will be preached by President James M. Henderson, Sunday, May 30th, 8 p. m. The annual address will be delivered Monday, May 31st, by President W. H. Councill of the Alabama Agricultural and Mechanical college. The annual concert and oratorical contest Tuesday, June 1st, 8 p. m, Commencement Wednesday, June 2d, 10 a. m.

Uncle Allen's Advice.

"If you have any tears to shed over the sufferings of the destitute," observed Uncle Allen Sparks, don't shed them until you have sent a bundle of food and clothing to the sufferers. And then," added Uncle Allen, as the idea grew upon him, "you won't need to shed them."—Chicago Tribune.

INDIFFERENCE AND NEUTRALITY TOWARDS MISSIONS.

REV. WM. H. THOMAS, D. D.

These are two great foes that lurk insidiously in some of our churches and hinder the progress of Christianity. Many an aggressive and discerning Pastor has been confronted by them in his work.

They are evils which frequently lay in ambush, under the cover of respectability and the formality of faithful membership in the ordinary routine of attendance on the ordinances of God's house, thereby concealed from the passing observer. Detection may be sometimes made in the Pharisaical boast, "I meet my class, am found in my pew at public worship, contribute to the support of the church, gospel and poor—therefore *do my duty*."

Indeed many well disposed thus rashly conclude, when only the smallest portion of their Christian duty is performed. Are there not other claims upon the church as imperative as the ideal demands? The conversion of the world as well as the amelioration of its condition, is part of the duty of every Christian, in which he ought to exercise some personal interest and individual effort. The comparison by our Lord in the gospel of the kingdom of God to leaven was designed in one aspect to illustrate its potency by contact in permeating the whole, and the conclusion evidently is, that they in whom that exists ought through all legitimate means bring the influence of their Christianity in touch with the world at large, and thus in some measurable degree extend the circle of their Christian activity toward the earth's remotest bounds.

The distinguishing character of Christianity is, that it takes all humanity in its pulsations of love, and those who are possessed by it must have the same spirit to labor, as well as to explain in fervent song.

"Oh, that the world might taste and see
The riches of His grace;
The arms of love that compass me
Would all mankind embrace."

Christianity is a life possessing the power of reproduction, its germs are to be scattered broadcast. Every believer in Christ is obligated by his covenant relation to be a faithful coworker in sowing the seed, that the heathen may soon become the inheritance of his Lord, and the saving knowledge of Christ cover the earth as the waters the sea.

To be indifferent and neutral towards missions is indeed perilous, exposing one to the divine condemnation, for God cannot be deceived or mocked by the feigned excuses so common among professors. He says: "I know thy works, that thou art neither cold nor hot, I would thou wert cold or hot. So then, because thou art lukewarm and neither cold nor hot, (but so nauseous and offensive, that the Lord says) I will spew thee out of my mouth." Now history, as well as revelation, attests the fact that apathy towards missions is not only loathsome, but merits a curse like as Meroz, whose malediction was emphatic and woeful as it rang out in doleful sounds: "Curse ye Meroz," said the angel of the Lord: "Curse ye bitterly the inhabitants thereof; because ye came not to the help of the Lord, to the help of the Lord against the mighty." Again, indifference and neutrality towards missions cramp the muscles and fatally disease the life blood of the Church, and thus destroy her spiritual life and power. Such is the expansiveness of Christianity that it can't be limited in its energies or confined to local demands without injury and subsequent death. The following record is here worthy of consideration—that in Maryland thirty-two Baptist churches all declared themselves as opposed to foreign missions except two. Within a few years the thirty against missions dwindled down to seven or eight feeble ones, whilst the two that maintained an aggressive spirit and contributed for the advancement of foreign missions became prosperous, great in influence and power. What is the lesson to be learned here? The purpose of God is the salvation of the world and the churches lacking a missionary spirit had failed of the end of their existence, and God removed their candlestick (lamp) out of his place. They, therefore, who may put their light under limitation of shining only in the sphere of home fields—whilst the world beyond perish, must not be surprised to meet the same fate of their light becoming darkness and subsequent death. Matt. vi, 27.

Old Peter Cartright, a fiery preacher of early American Methodism, said when dying: "Give the gospel a fair chance." A fair chance is demanded that the word of the Lord may have free course and be glorified. To oppose it by indifference is now-a-days one of the worst foes—a woeful enemy against Christian missions.

Again, indifference is a disease that not only vitiates and debilitates the spiritual manhood, sapping its vigor and health, but is likewise infectious. Its poison spreads abroad aiming to effect whatever comes in its contact. Take a robust and healthy person, let him be sometime housed with an invalid, subsequently he will take his pains and aches, and by absorption become diseased. As a result physicians forbid even the hearty and robust young sleeping with the decrepit and infirm, whilst imparting their vigorous energy and strength, in the meantime absorbing their ills in return and probably shortening life.

If, according to the laws of association and assimilation, even in plant and as well as in social life, good may be derived, yet remember the same holds as logical in the potency and activity of avil influences; hence St. Paul's quotation from an old Greek poet is as pertinent now, as a caution as then. "Evil communications, corrupt good manners. 1st Cor. xv, 33.

Recent results have established the fact that the lives of hospital nurses though availing themselves of all the latest advantages of all sanitary and medical science, are peculiarly affected by constant contact with the suffering and variously diseased. Can it be otherwise therefore, when our Churches give so much liberty to the spiritually indifferent, that too often taint and disaffect even our ministry, for even as sad as may be—the Itinerancy is not free from this poison any more than the Laity, and wherever apparent should be eliminated and destroyed, as a malady as vicious and putrescent as the leprosy slowly mortifying the whole body.

Another evil of indifference is its cowardice and hypocrisy—frequently assuming the attitude of neutrality. It would not by any means appear as any other than as a friend to the cause of Christ—sailing under the color of a Christian by profession, not doing much but wishing well, although lethargic and neutral. In fact such a one is a nonenity as far as Christianity may be concerned, for he is wanting in character, personality and life. In fact, the neutral is not fit for any sphere of human activity either in the social or spiritual world. Is not this illustrated by that incident which occurred during the reformation, when because Erasmus did not associate himself with Luther or Rome, but appeared as neutral—the Romish Priest hanged and burned him in effigy—indicating thereby that he was neither fit for heaven or hell. Therefore let the Church heed the call to redemption—Awake, awake, put on thy strength; put on thy beautiful garments, O Jerusalem. During the present quadrenium, Missionary Secretary Parks most earnestly pleads in behalf of heathen, that the church may quadruple her forces, and exert mightily her strength that we may lay broader our foundation and extend wider the work in Africa which is now stretching out open hands to the A. M. E. Church to come over the ocean and help, through Jesus Christ.

Shall the effort of this Easter attest the sincerity and readiness of our response—as the beginning of our efforts, the present quadrenium, if so let us see to it that neither indifference or neutrality clog the wheels, and expose us as His Church to the wrath of Him to whom we must account for the faithfulness of our stewardship.

NEWPORT, R. I.

PRESIDING ELDER SNELSON, OF AFRICA.

FREETOWN, SIERRA LEONE, WEST AFRICA, February 25th, 1897.

TO THE VOICE OF MISSIONS:

It gives me greatest pleasure to announce that I am at my post of duty for God, His church and the people, as superintendent of the African Methodist Episcopal church. I arrived on "ALLEN DAY" Sabbath, February 14th, 1897, and at once repaired to our church for prayer and praise. My coming was well known to the preachers, and those who are laboring at the inland mission stations were all here to meet me.

The following "tabular of the district" is announced at our official Ministers' meeting February 17th, 1897:

	STATION.	PASTOR.	DATES.
1.	Providence	Rev. G. D. Decker.	February 21st
2.	Shorter Tabernacle 1.	Rev. L. G. Davis	February 28th
3.	Bullam Shore 2.		May 9th
4.	Bethel A. M. E.	Rev. J. J. Coker	March 7th
5.	St. John A. M. E.	Rev. H. M. Steady	March 14th
6.	Sarah Gorham Mission	Rev. D. B. Roach	March 21st
7.	Fredericks Mission 1.		May 23d
8.	Laimray Mission 2.		May 30th
9.	Bonthe Sherbro 1.	M. B. C. Collier	March 28th
10.	Lavanah Mission 2.		June 13th
11.	Sabynah 3.	Rev. C. W. Cole	June 15th
			June 27th
			July 4th
			July 18th

A. M. E. Literary Institute was agreed upon for Tuesday, February 21st, 1897. The District Conference will convene on Friday, April 23rd, 1897, during Easter week.

The District Sunday School Convention will be held on Saturday, April 24th, 1897, in connection with District Conference. The Annual Conference will be held at the time appointed by Bishop Turner. The total assessment for the district per quarter is only $20.00, and it costs three times this amount to reach the several stations. Providence church school has one hundred pupils, but the teacher has received no money from our missionary department. St. John church school has 100 pupils, but its two teachers have received nothing. The "Sarah Gorham Mission" has 40 scholars and has received most of the appropriations from the "Parent Mite Missionary Society" of Philadelphia. Bethel church school has 30 scholars, but its two teachers have received nothing. Frederick Mission school has 27 scholars and its teacher has received some money. The educational work is in a deplorable condition, for in many cases you have to pay the parents to let their children attend school. Other religious schools are doing this I am told.

If any brother, sister or friend in America will send me one dollar each month it will pay for the education of twenty children for the year. If any society or association of friends will furnish us five dollars each month, it will pay half the salary of a teacher, and the balance can be raised here. We will name the school after the donor, and put you in direct communication with the teachers and people. Every local auxiliary missionary society could easily immortalize and vitalize itself by becoming the patron of one of these schools. Let us hear favorably from you early, brethren. I should be very happy to christen at an early date an Abraham Lincoln-Gaines Academy, or a J. A. Lindsay High School, or a C. C. Cargile College, or the Alabama Dr. Newsome School. I appeal to the young men. Hundreds of them are doing well and are ornaments to African Methodism. Let me hear from the Downs of Georgia, the Careys of Florida, the Johnsons, of Alabama, the Joneses of Tennessee, the Gullins of Virginia, the Welches of South Carolina, the Robinsons of Mississippi, the Hendersons, of New York, the Greggs, of North Carolina, and scores of others who are building a future for themselves in God's church.

The laborers here are experienced in missionary service: Rev. George Dove Decker is a man of fifty-six. His father and grandfather were noble missionaries of their day and generation. He was ordained by Bishop Turner in 1891, and has built us a comfortable church with 125 members, faithful and true as himself.

Rev. H. M. Steady is a man of considerable education, is devoted to African Methodism and has the respect and confidence of the entire community. The C. C. Cot which he is pastor is not our property, but they have taken our vows and made allegiance to African Methodism.

Rev. L. G. Davis formerly of Texas, has the Shorter Tabernacle Mission. He is a doctor and spends much of his time selling medicines. He has a lot which he desires to sell to the African M. E. Church, but the means, of course, are not available at present. His Church and school are now being conducted in rented quarters and he is doing reasonably well.

Rev. J. J. Coker has been with us from the beginning of his ministry, and has done a noble work. He deserves good pay and the encouragement of the brethren.

Rev. C. W. Cole is a missionary veteran. Has labored for years along the West Coast of Africa for the Methodist Episcopal church. He joined Providence A. M. E. church last Sabbath at the close of my sermon and I shall use him until the session of the Annual Conference.

Rev. M. B. C. Collier has been in the services of the "Church Mission Society," and he, too, joined us last Sabbath and will be used until the Annual Conference.

Rev. D. B. Roach joined us in 1891. He is well versed in the Timnee language, where his work is located, and he and his useful wife are doing a good work. They have received appropriations occasionally.

Pray God's richest mercies upon us! New Missions are being established, new men are entering our work and indeed, the great hindrances are moving away and increased activity and enthusiasm are spreading everywhere in the work here.

We shall observe Easter faithfully, that the Spirit of Christ may dwell richly in every heart.

Hopefully and faithfully,
F. G. SNELSON, P. E.

Report of the Woman's Home and Foreign Missionary Society, Cuthbert, Georgia.

EDITOR VOICE OF MISSIONS:

I beg leave to submit my report for the first quarter ending April the 1st, 1897.

We have organized on our district three Women's Home and Foreign societies, namely, Bishop Ward's, at Payne Chapel A. M. E. church, Cuthbert, Ga.; Bishop Allen's, Procter Chapel, Springvale circuit, and one at Blakely, Ga., name I have not as yet learned. Will give in my next report. We are further glad to report progress in them. The women of our district are fastly becoming enthusiastic over the great work, which we appreciate with all of our hearts. We hope that the good Lord will enable us to do more for Him and fallen humanity in this field of labor for missionaries. Our hearts, dear editor, are in the work. If brethren at the different points on the District would only answer our letters of inquiry about the missionary work at these points, we could do more. Some have answered and some have not. Please urge them to give us a chance to do the work that the Lord wants us to do, for we are all willing to do something. I hope in my next report I can say more about the Missionary on this District. I don't want to come behind all others. The inclemency of the weather and sickness has caused us not to have been around on the rural districts. Pray for us, as women working in the field of labor for the Lord and Africa.

Respectfully yours,
MRS. AMELIA V. GLASS,
Cor. Sec'y.

REV. JAS. M. DWANE

OUR SOUTH AFRICAN SUPERINTENDENT WRITES.

ALTHOUGH A PERSONAL LETTER WE VENTURE TO PUBLISH IT.

Bright Prospects for the A. M. E. Church—Colleges In Need—Field For Our Young Men and Women.

DARDBRENT, CAPE COLONY, SOUTH AFRICA, Feb. 22, 1897.

RT. REV. H. M. TURNER, D. D. D. C. L.

My Lord: I have just arrived from my tour through the Free State and Transvaal Republic. Brother Xaba went with me through the Free State. Brother Tantsi accompanied me to the Transvaal Republic. The object of my visit to these Dutch states was to see the governments on behalf of our (A. M. E.) church in order that our ministers may be recognized and some obstacles in our way might be removed. I did the same thing at Cape Town on my arrival from United States of America, and am glad to say that notwithstanding the opposition and persecutions which I had to go through, I have succeeded finely.

On my arrival from America, hard and cruel things were said and done with a view of damaging me and our work in this country. Efforts were made and severe articles written in the leading papers of the colony to stir up governments against me, but things have all been quieted in Cape Colony, in the Free State and Transvaal Republic. Everywhere the Lord is adding daily to the church. New converts from heathenism, and applications for reception into our church come from all over South Africa. Ever since my arrival from America I have been going up and down the country preaching, organizing and receiving people and congregations into our church.

Our great need in this country is a first-class institution of learning. I shall write you more fully on this subject. But people in this country are very anxious about higher education. I hope the A. M. E. church will soon take up this question in earnest. You have not the least idea, my lord, how much depends on this question. The failure of the white churches to do so is a source of much discontent and our church must take the matter up; for you can run a college here for one-third, if not one-fourth, cheaper than in America. Everybody in Africa is watching how we, the (A. M. E.) are going to deal with this great question. Three colleges—one in Cape Colony, one in the Transvaal Republic, and one in the Free State—all could be sustained at no greater cost to the church than the expense of running Morris-Brown College, there in Atlanta. My Lord, if our A. M. E. church will project measures for the establishment of higher education in South Africa, we will take care of the enlargement of the church, and in less than a lifetime we will have the A. M. E. church here, numerically, almost as large as it is over there, great and august as it is there.

Our Conference will take place next month, when steps will be taken to make preparations for your visit in this country. Our ministers and laymen are devoted and earnest. We are all looking forward to your visit, and it is earnestly expected that you will bring Sister Turner with you, who was so kind and did so much for my comfort during my stay in the United States. We have about a dozen young fellows to send to your schools of higher education in a few months. As soon as we get all necessary information we shall write an application in their behalf. I think I shall send my son at the same time.

Rev. M. M. Mokone, Pretoria, South Africa, is the agent of THE VOICE OF MISSIONS and "Christian Recorder." Tender my kindest regards to Dr. J. S. Flipper, Dr. Parks, Dr. Alexander, Presiding Elder Bradwell and all of my beloved brethren in America. You can assure them that, although confronted with many trials, hard work and unpleasant opposition, the A. M. E. Church is alright, and the sun of our future prospects is shining brightly. South Africa offers the greatest field for usefulness to the young men and women of America, especially those who have been blessed to obtain higher education, of any place in the world. We are in the south temperate zone and the climate is very much like you have in the United States, and no one need fear sickness or any fatal results, who enjoy good health, there. Our climate is among the finest on earth. I am leaving again this week for Cape town, where I am going to receive about one hundred and fifty with their minister in our church. With kind regards, yours very sincerely,

JAMES M. DWANE.

THE Episcopal address of the Council of Bishops should appear in THE VOICE OF MISSIONS. But its length and the fact that it has appeared in the other official papers, with so much late and new vital matter, has compelled us to defer its publication, etc. When it does come, however, it will be fresh and good, as it is too far-reaching and eternal in its provisions to ever get old and stale.

VOICE OF MISSIONS

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It will contain home and foreign missionary news, and the progress being made by the African races and their descendants throughout the world.

Bishops, Presiding Elders, Pastors of Churches and their wives are agents, and no other without a certificate from this office.

Address, VOICE OF MISSIONS, Atlanta, Ga., or Bishop H. M. Turner, Atlanta, Ga., no street or number being necessary. THE VOICE OF MISSIONS has reached a circulation in America, Africa, South America and West Indies that leaves it without a rival.

As an advertising medium in foreign countries it has no equal.

Every issue will be worth its yearly price. Should subscribers not be treated justly and fairly, write to the publisher.

H. M. TURNER,
Editor and Publisher.

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EXTRA PAPERS.

Owing to so many writing for our letter on lynchings, we have published a thousand copies extra of the VOICE OF MISSIONS. Those who wish more papers of this issue, can write for them. Several hundred have been engaged, but we will have several hundred more to spare. If you send the money in advance, we will let you have them for two cents and a half each, or two for five cents. Twenty for fifty cents, etc., instead of five cents each.

THE Sabbath school children of Selma, Ala., raised $20 for Easter, considerably more than the church, crowded with men and women, many of whom are rich, raised Sabbath morning. We were not there during the other services. A little Sabbath school girl collected $6 alone.

THE Presiding Elders of the Georgia and Macon Conferences will meet in Macon, Ga., May 5th. They have extended an invitation to the Presiding Elders of the North Georgia Conference, as we learn they wish to hold a caucus, outside of the business of creating another Conference, all of which meets our hearty approval.

THE members of Zion A. M. E. church in Freetown, Sierra Leone, are composed of excellent people, and we love them as our children and we trust no one will think hard of them for the steps they have been induced to take. We have no ill will or malice towards one of them. They are simply being blindly led and will one day regret it.

THE bloody lynchers have stopped their work of death and destruction of human life, temporarily, to say the least. How much our advice to the Negro to defend his domicile with guns has had to do with it we cannot say. They may be taking a little rest, to commence again, but they seem to be on a quiet, for the present, anyway. We trust after the great storm, which raged so furiously for several weeks, that a better day is about to dawn.

BISHOP GRANT has created great excitement in Philadelphia by proposing to purchase an M. E. Church on 43rd street, among the white bloods and dignitaries. It appears that the neighbors who live in the vicinity of the church do not want their brothers and sisters to go to heaven by that route. The Negro will yet learn that prejudice to the race is not a figment, confined to any special locality, but is a national disease.

WE copy our letter from the Atlanta Constitution of March 25th, because so many ministers wrote for fifty and one hundred copies. And as the Constitutions were all bought up and there were not enough to supply the people, is our reason for reproducing it in THE VOICE OF MISSIONS. It is not by any means what we should have made it, but after we resolved to reply to the thousands of papers that were saying everything about it, we sat down and rapidly scribbled it off. We should have taken more time and met the lynching sympathizers, black and white.

PREACHERS must write more to their Presiding Elders and not bother us with every little trivial want. We cannot read your letters, much less answer them. We have a number of important visitations to make and we do not intend to sit at home all the year replying to letters when you have men appointed to take care of their districts, and if they will not do it, or have not sense enough to do it, you should in a body inform us at the proper time. We have two secretaries to answer everything connected with the VOICE OF MISSIONS and to call our attention to letters of great importance when we are home, which will be very seldom hereafter. If you would take hundreds of these letters to God, upon your knees, it would profit you more, anyhow. H. M. T.

SNELSON.

Just as we go to press another letter arrives from Presiding Elder Snelson, written just three weeks ago, informing us he has been up the rivers and visited every point in the Sierra Leone Conference. Knowing something of the exposure and hardships to which he has been subjected, we are amazed at what appears to us to be downright recklessness, while we can fully realize its necessity under existing circumstances. Should he have a severe spell of sickness or even lose his life, he will indeed be a martyr to our church and its interest. We told him not to venture up the rivers under three or four months, but we judge the little rebellion which has broken out prompted an early inspection of the entire work. Africa seems to be getting nearer, as no letter ever reached us from there in three weeks before.

NOTICE---READ IT!

The Women's Home and Foreign Missionary Society for Alabama will meet in State Convention Wednesday, July 7th, at Selma, Ala., and for Georgia Wednesday, July 14th, at Macon, Ga. All pastors' wives and one representative from each society organized will be entitled to membership, and will remain in session at least three days. Pastors will announce these meetings from their pulpits and encourage our women to organize auxiliaries at once, in order to be entitled to representation. No programme will be arranged in advance, as we are not sufficiently acquainted with the women and who are likely to be present to prepare one, but all who are able will please write or prepare addresses upon some phase of missionary work. Our women have talents, and we hope they will prepare to use them. Mrs. G. T. Thurman, General Superintendent, will be present.

The Presiding Elders of the Sixth Episcopal District will meet in council August 3rd, in Montgomery, Ala., where they adjourned to meet last year. Ten minutes addresses upon whatever important subject an Elder may elect, will be prepared by each.

A joint Literary Institute for Georgia and Alabama will meet in Columbus, Ga., Wednesday, September 1st. As this will likely bring together a thousand ministers of the Gospel, let each of us bring a few dollars extra to pay a reasonable board and not meet as a set of paupers. We have been too busy to prepare a list of subjects, but will have a number in our June issue. Brethren will be permitted, if they choose, to select any subject in Theology, Science, Philosophy, etc., etc., and prepare a paper, but its delivery must not exceed ten minutes. We expect to utilize St. James', St. John's and St. Mark's churches all at the same time, day and night, and we will be assisted by distinguished scholars and divines whose criticisms of papers and addresses we hope to make productive of beneficial results. We purpose to make this meeting the most instructive of any ever held in the church. Further details will appear in the June issue. H. M. T.

REV. W. D. JOHNSON, JR., thinks when the young men get an education that we will have a terrible storm in our Church. We wonder if he thinks a little reading, writing, mathematics, Greek, Latin and Hebrew is an education? There are thousands of people who do think so. They do not know how to distinguish between a little school book learning and education. Even when it is supplemented with a little book theology, that is no education. Learning is not education anyway, for we have thousands of people who have school learning with no more sense than a baboon. They have more learning than sense. They have not brain enough to digest what they have been taught. They are nothing but parrots. Will Brother Johnson call that class of men educated? Surely he is too intelligent. We have hundreds of men who never went to school a day in their lives, better educated than scores of our graduates, because they have the brain to digest and apply what they have picked up, while many of our scholarly preachers (not educated) break down every church they are sent to serve and the Bishop has to send a corn field or a cotton patch preacher to follow them and pay their house rent, coal and wood bill and the debts they have piled upon the church, and the same scholarly failures will come up to the Annual Conference, harping over their education, when, if justice was done them, they would be dropped from the conference roll and sent home to plow and hoe cotton, corn, potatoes or clean out horse stables.

THOUSANDS of white people, here in Georgia and throughout the South, not altogether to our surprise, endorse all that we have said about the colored people protecting their domiciles from the lynchers, by guns, but we have been surprised to be congratulated by Southern white men whom we thought hated the ground the Negro walked upon. The excitement which was raised over that little article which appeared in the VOICE OF MISSIONS, has given us a far different opinion from what we had before of this section of the country. If the Negro thinks that all of the whites endorse the bloody lynchers, we can now say with perfect knowledge, that the great majority of them are terribly opposed to them, nor do they believe half of the reports about the raping that is charged upon the Negro. But we are not such a convert to the sentiment we have discovered to change our opinion about African emigration. The Negro must have a nation of his own, before he is going to be a man. The social equality theory of Bishop Holsey and the absorption or intermarriage theory of Bishop Gaines, great as they both are, will not bring the needed remedy, as we see it, earlier than five hundred years anyway.

BISHOP J. C. EMBRY is publishing a sixteen-page periodical entitled, "The District Messenger, for (his) the Seventh Episcopal District of the A. M. E. Church, and is issued quarterly from Columbia, S. C.; subscription price 25 cents per year. It is about the first periodical that we have read every line of in a great while, being varied in the subjects treated, laconic and interesting. This gives five of our Bishops a kind of special organ, which enables them to converse personally with all of the preachers, as it is impossible to get to all of their circuits and stations. Bishop Lee has his District Circular, Bishop Embry his District Messenger, Bishop Tanner his Western Christian Recorder, Bishop Grant utilizes the Christian Recorder, and Turner THE VOICE OF MISSIONS. All of the ministers in the respective districts mentioned take the above named papers, except in the Sixth Episcopal district, where all of the ministers do not take THE VOICE OF MISSIONS. But all who have any brain do so; we are not grieving about the others.

THE VOICE OF MISSIONS is overrun with communications. People must think we publish a weekly instead of a monthly. We have matter enough to fill three papers. Send your reports and Church news to the Christian Recorder and Southern Christian Recorder. The Church pays the editors and publishers of these papers. The Church does not pay us anything, moreover THE VOICE is not an organ for reports as the Recorders are, unless it is about mission work. THE VOICE is the missionary organ of the Church.

THE United Society of Christian Endeavor has extended an invitation to Prof. Booker T. Washington, of Tuskegee, to be one of the main speakers at the next annual convention, which meets in San Francisco next July.

PRESIDING ELDERS TO BLAME.

A certain Presiding Elder of the Sixth Episcopal district, concludes a business letter to us with the following remarks. Read it and note its contents:

Bishop, I have a poor set of men on my district. I do not mean all of them, for I have some excellent preachers and good workers. But, do you know that half of the preachers, in my district, have neither sense nor learning enough to make out a Quarterly Conference report, with the aid of Methodist polity? They haven't judgment enough to make decent stewards or trustees, and haven't religion enough to lead a class. Dear Bishop, our church cannot grow and maintain its respectability with such poor preachers. The times demands pastors who are up with the age, and I hope you will take this matter in hand and at the next Annual Conference send them home and give me preachers who will help me to take care of my district. I don't care what you do with them, since you do not send them back on this district.

Your brother in Christ,
___ ___ ________.

We hope our brethren will note the drift of this letter and see how a Bishop is blamed for what he is no more responsible for than a man on the planet Mars, or as we commonly say, "the man in the moon."

Were not all of these preachers examined and licensed by the Presiding Elders? Did any Bishop license these men to preach? Did not the Presiding Elder have power to examine these men from two to ten hours, to find out what they know? Was it not the privilege and duty of the Presiding Elder to examine them, upon reading, writing, arithmetic, grammar, history, science, philosophy, the holy scriptures, theology, church history and doctrines of every kind? Was it not the duty of the Presiding Elder to make them preach before him and pray and sing, open the door of the church, try a member, or to go through the form of a trial, to see what he knew about law and church government? Did the Presiding Elder not have power, after he got through with examining the candidate for the ministry, to call upon the Pastor, and any other preachers present, and every member of the Quarterly Conference or District Conference, to continue the examination until all were satisfied that the candidate for license was sufficiently informed to justify the Presiding Elder in giving him license to preach? And even if the Quarterly Conference or District Conference should vote the candidate license to preach, did not the Presiding Elder have power to say, "I am not satisfied of his competency, and I will not give him license, regardless of the vote of the Conference?" Did not Presiding Elders recommend all of these no-account preachers to the Annual Conference for admission into the traveling work? And did not the Presiding Elder examine them again before he recommended them for membership at the Annual Conference? Or did they carry them to the Annual Conference and tell the Bishop and conference a willful lie by saying that they had examined them for admission, when they had failed to do so? Did not the Presiding Elder move that each of these no-account preachers go before the committee on admission at the Annual Conference, and did not this committee examine then again as to their qualifications to be Pastors in the A. M. E. Church? And after they had traveled one year, were they not sent before the first year's committee to be examined again, to see if they had made such advance in studies as to be continued the second year? And when they had traveled two years, did they not have to go before another committee to be examined for full membership? And then examined again for Deacons' orders? And again examined the third year, and again examined the fourth year for Elders' orders? Making seven examinations that these no-account preachers had to pass through, and in every instance their Presiding Elder had to recommend them, if the Bishop knew the law of the Church and required it. Now, if the Presiding Elder and these committees failed or neglected to do their duty, and allowed these worthless men to pass, is the Bishop to be blamed for it? And, again, our brother in his letter tells us we must send these worthless preachers home at the next Annual Conference. How is the Bishop to send them home? Can the Bishop make a motion to locate them? Is not that the duty of the Presiding Elder? Are not the bulk of the Presiding Elders in the A. M. E. Church too cowardly to move the location of a man when they know he is not worth his salt in the pastorate? Does the Bishop ever get to hear these worthless men preach? Do they not make him do all the preaching and all the talking everywhere he goes? Is it not the business of the Presiding Elder to hear all of his men preach and learn all about their administration as pastors, when he visits them four times a year? Is not the Presiding Elder paid his assessment so he can learn everything about his ministers and tell the Bishop and Annual Conference, who can fill the bill of a pastor and who cannot? And when a minister is too ignorant or lazy, or sloven, or devilish, or immoral, or lacking in spirituality, or given to liquor tippling, to take care of the Church, is it not the duty of the Presiding Elder to rise up in the Annual Conference and move his location, or move that he be superannuated if he be too old and feeble? The truth of the matter is, the Presiding Elders are the custodians of the Church, as no Bishop can be. But our brother further says, "send them somewhere, he does not care where, since they are not sent back on his district." He evidently means give them to some other Presiding Elder, for all he cares, but do not give them to him. Oh, how uncharitable, how narrow, how unchristianly! Yes, how mean! We are welcome to kill off any other Presiding Elder with this worthless trash; curse the Church, blight its future, let souls be damned, let God's Church suffer, just spare him and his district. Why do you not say "I intend to move their location?" As, what I do not want, I want no other Presiding Elder to have. That would have been manly, and doing to others as you would have them do unto you. But, the truth is, my brother, you are not fit to be a Presiding Elder, nor no one like you.

THE charges Rev. W. D. Johnson, Jr., brings against some Presiding Elders and the voluntary submission to them by the ministry, when there is a way for every man to get his rights in our church, shows that we must have a number of the most ignorant, cowardly and worthless preachers in our church that ever drew breath. Why do not his host of educated(?) preachers, who are such great sufferers, present their bill of charges and meet these Elders as the law directs? If they are educated they must know the law. They certainly are able to plead their own cases and defend themselves.

OUR PAPERS AND JOURNALS AND HOGS.

Benjamin W. Greene, writes, that the VOICE OF MISSIONS, has no equal for its size. It is the king paper of the land, and urges us, to enlarge it in size, and raise the price. Much obliged for the compliment, but the people will not half pay, the miserable (50) fifty cents, a year, which is the present price of the paper. There was a grumble, for years and years, about the Christian Recorder, a weekly journal, charging ($2.00) two dollars a year. The price was reduced to ($1.50) one dollar and fifty cents a year, and then to ($1.25) one dollar and twenty-five cents a year, and now the price of it amounts to the disgraceful sum of ($1.00) one dollar a year, less than (.02 cts) two cents per copy. And we are told, its circulation is so disgracefully small that we will not reflect upon the Negro race by stating what the number is. The least that should be expected of the Christian Recorder's circulation is (25,000) twenty-five thousand copies a week, and at least (15,000) fifteen thousand for the Southern Christian Recorder, and (10,000) ten thousand for the Quarterly Review, and (40,000) forty thousand monthly for the VOICE OF MISSIONS. But none of us can lay claim to even a third of that circulation. There are tens of thousands of mothers and fathers, raising families of children, who are not taking a single religious or any other kind of newspaper journal. Yet, they expect to be looked upon as refined and intelligent gentlemen and ladies, when they are doing no more to enlighten their children, and give the world intelligent men and women, than a sow is doing for her pigs, for both eat, drink and sleep, and nothing more. Any family that takes no religious or moral paper for their own, or children's enlightenment, or for the entertainment of friends who may visit them, are on footing with a hog, for each are only concerned about belly and back. And a preacher of the Gospel, who takes no religious journal is an ass and a hog combined. We had rather hear a jackass bray, than such a man preach.

BIRMINGHAM, ALA.

Busy as we are, night and day—letters, newspapers and persons to reply to by the thousands, the work generally of Georgia, Alabama and Africa must have our presence as much as possible. We are striving to put new life in our Missionary Department, with many other things we wish we had time to speak upon, but we cannot. We shall simply speak a word of God's work around the "Magic City," or Birmingham.

This is a great city with its thousands of inhabitants, situated by the side of "Red Mountain." Factories, foundries, furnaces, mining and ore beds, mammoth buildings and "get up-ness" make it great.

St. John.—Rev. Joshua A. Brockett, D. D., Pastor. He is a scholar, a preacher and a refined gentleman with an elevated family. We spoke for him and his kind, intelligent congregation at 11 a. m. Several persons joined the church. We enjoyed the singing, prayers, etc.

3 p.m., Payne Chapel, Rev. W. B. Johnson, A. B., Paster.—This is his first year in the ministry. We took him from Payne school for this appointment, because the people desired an educated minister. He fills the bill—improving his church and building up an intelligent church. We did the best we could in presenting the word of God. Eight persons joined the church.

Eight p. m., Avondale, Rev. C. W. Warren, Pastor. This is a fine congregation. Elder Warren is much admired by members and friends. Several joined at our glorious meeting.

Monday, 3 p. m., East Birmingham, Rev. Wm. Wright, pastor.—This is one of our missions like "Enon Ridge." Rev. Hightower, missionary P. E. and Pastor. Both doing well. We spoke for the latter at night. One joined. The women are at work in Brother Wright's church.

Tuesday, 11 a. m., Pratt City, Rev. T. S. Johnson, pastor. Here we have a new church with a beautiful congregation. We have reached the conclusion that we can have better congregations in the day in many instances than at night. Presiding Elders Mixon, Coffee, Goodloe and several pastors were with us. 3 p. m., we preached at Ensley City, Rev. E. W. Taylor is pastor. He had decorated his church and had things in order.

There seems to be new life throughout the Birmingham District.—Rev. W. H. Mixon, P. E.

We hope to pay our respects to every district in Georgia and Alabama, if the brethren will withhold some of their nonsensical letters with which we are burdened. Elder Goodloe has his district in excellent trim. Sorry we have not space for a long letter, describing the many items of interest.

GREEN, COLOR QUESTION.

Just before the last issue of the VOICE went to press, a communication reached us from Rev. D. T. Green, for many years a prominent Presiding Elder, but owing to a large mail and a rush to take the cars, we did not read it, but sent it to the printer, as we thought Elder Green was sufficiently experienced to know what to say. We are now sorry we did not read it, for if we had we would have evidently stricken out the phrase which has stirred up such an unnecessary excitement; nevertheless we are satisfied that Brother Green meant no harm, intended no reflection, and a mountain is being manufactured out of a mole hill. But now, what are we to do? We do not care to publish the reply of Elder Green to Drs. Flipper, Lee and Cheeks, for to say the least, there are some things in it which are very caustic and will evidently burn. But they have severely criticised Brother Green in the Southern Christian Recorder and it is simple justice that we allow him to reply, especially when he has three great scholars to battle with. We think all of them have entered into a disgraceful mud slinging, that will do no good, but be productive of much harm and bitterness, and we trust this will be the end of it, as Elder Green proclaims his admiration of Bishop Grant, for Grant needs no defence. We had as well talk about defending an Ajax from the breath of a Liliputian. Brethren you cannot be buzzards and eagles at one and the same time.

THE Southern Christian Age, Presiding Elder Mixon, Editor, says: Mr. S. L. Stone and others who left Selma, Ala., for Africa in February, reached Sierra Leone March 11th. Mr. Stone reports Africa far above what he expected. He says all that a man needs there is a little money and education. He reports it very hot, but this is not surprising, as he reached Africa in March, the hottest month during the year in Africa.

A HISTORY OF METHODISM.

Rev. James M. Buckley, D.D., LL.D., editor of the Christian Advocate, published in New York, and the chief organ of the Methodist Episcopal Church, has just issued from the press one of the most concise, condensed, yet complete histories of Methodism we have ever seen, and we think we have seen them all. The first volume contains 472 pages.

The Doctor gleans from all the records, and has evidently searched, discovered and patiently read a number of manuscripts, and brings out a number of historic items of great interest, especially to the ministry. Dr. Buckley is naturally a great man, and being true to Methodism, makes his book of greater value to all Methodists. When one begins to read it he becomes so infatuated with its versatility and richness of expression, that he never feels like stopping. We advise all our young ministry, and older ones, too, to purchase this book. They will see where to write for it in the advertisement, found in another column, and many who think they are working so hard, making so many sacrifices, and are enduring so much suffering, will find they are but pigmies compared to the early heroes of Methodism. Every Methodist minister should be familiar with the general history of Methodism, otherwise he is no representative of Methodism. We have ministers in our Church who are swinging big titles, diplomas, and have even been honored by having D.D. conferred upon them, who could stand an examination upon Methodist history about as well as we could about what is going on upon the planet Jupiter.

We hope every minister who is able in the Sixth Episcopal District will purchase this grand, instructive, inspiring, enlightening and able work, and read it carefully once, twice, thrice, and make its contents their own.

REV. J. R. FREDERICK of Freetown, Sierra Leone, Africa, it appears from information received at this office, has rebelled against the A. M. E. Church and succeeded in leading a large majority of our members in Zion Church to follow him. We saw this condition of things coming over two years ago, yet we hoped in the face of what appeared to be evident, that our Church would escape such a calamity, to avoid what has come to pass. When Elder Frederick was in this country we told him that he had served Zion Church as long as we believed it profitable and we intended to assign him to work in the United States, but with great earnestness, he begged to be returned to Africa, as he was already acclimated. He said he was willing to take any Mission up the rivers rather than leave. His appeals being so pathetic, we consented against our better judgment and appointed him Presiding Elder, with Elder Curtis as pastor of Zion, but we had our doubts at the same time about Curtis or any other minister from the United States being acceptable to Frederick. But Curtis reached there and he and others wrote complimentary letters about the prospects till Frederick arrived, then came letters that great troubles had broken out. We tried to get Elder Frederick to go to Lagos, Africa, or take a charge in the West Indies, where he came from, and where his wife now is, but none were acceptable. Finding that Curtis could not hold the charge in Freetown without a wrangle, and receiving letters from him that his life was threatened, and that Elder Frederick, although he was Presiding Elder, was determined to run him away, we reappointed Frederick pastor at Zion, sent Curtis to Liberia and appointed Prof. Snelson Presiding Elder, and we told Snelson before he left here that he might expect rebellion upon the part of Frederick, yet we hoped that it would not come, while we knew that he wanted no minister from the United States around Freetown. We prayed that he would remember his ordination vows, which binds every man to obedience and fidelity to the Church, or leaves him a hypocrite and a perjurer. We had great respect for Frederick, and fought his battles when he was being pursued and tongue-lashed most severely. We used our paper—THE VOICE OF MISSIONS—and before THE VOICE OF MISSIONS, the Christian Recorder, in his defense, and refused to believe any of the complaints against him, while we were a little doubtful in certain directions. But our last visit to Africa satisfied us that the A. M. E. Church would never be a success in his hands, but we were fought here at home, from the highest to the lowest, because we were trying to establish our work in Africa; while a large majority of the church, we grant, were on our side, but to be in a battle at home, and in a battle with one of our prominent missionaries, with but little money to do anything with, was more than we could shoulder, and we hoped against hope that Elder Frederick would fall in line and try and be a faithful minister of the A. M. E. Church, and that things would ul imately settle down in a better state of affairs. But it appears the crisis is upon us and just as we are beginning to see a glorious future for our church in Africa this little rupture occurs. We grant that it does not amount to much, compared to the great work awaiting our church, yet it amounts to just enough to give the enemies of our African work something to babble over. We regret more than anything else that the predictions of prominent men, both in Africa and in this country, have been fulfilled, so far as Frederick knowing nothing about Episcopal Methodism as an administrator of its laws, and caring nothing for it beyond to serve his selfish purposes. This is all we will say at present, unless the necessity should arise, and then we will turn loose the dogs of war. The members of Zion Church, however, in Freetown, if left to themselves, are all right, and all of their wrangles are due to one man, whose folly, selfishness and want of faithfulness to God, to His church and to the right, they will discover in the future.

A certain King in Africa who possessed many mines of beautiful, sparkling, precious stones, gave a party of American visitors permission to go down and help themselves. Do you think they waited for a second invitation? No, indeed. They didn't wait for him to show them samples of the gems and say how beautiful they were and how nice they'd look on them, or how envious their friends would be when they got back home. On the contrary, there was a most undignified rush to see who could get down first. The King of Heaven and Earth has given Christian people permission to go or send down into his mines in Africa, China, India, the Mohammedans lands, etc., and gather as many precious souls as we can. If we were wise, do you not think we should strain every nerve to get as many as possible for ourselves?

BISHOP BENJ. W. ARNETT, D.D., LL.D.

When our good brother, Bishop Benjamin W. Arnett, of Wilberforce, Ohio, gives his testimony and recommendation for the remedy which permanently cured him of rheumatism, it is guarantee enough that the medicine is reliable, and is worthy to be used by those needing such a panacea.

Many of us know that our beloved Bishop had been an intense sufferer from this painful ailment, and consequently was forced to cancel a large number of engagements to speak. In fact, it was feared that the eloquent Bishop would not be heard again in public. He certainly was in a serious condition, suffering as he never suffered before crippled and compelled to take to his bed, unable to rest by day or sleep at night. For months he was in this pitiful predicament. One day in the summer his wife said: "Bishop, I read so much about Dr. Williams' Pink Pills for Pale People curing so many cases somewhat similar to yours, suppose you try them and see if they will not help you."

The Bishop said: "No, there is no use getting them, for I have tried almost everything that has been recommended to me and none of the remedies suggested seem to help my case." The faithful wife said no more, but later on went to Xenia, Ohio, and bought a box of the pills. On her return she gave the Bishop a dose at noon and another at night. She was called one time to attend to him that night, whereas for months previous she had been called from three to four times each night. The next day he took three doses of the pills with the result that the second night the relief was so great that he was not disturbed, and his wife for the first time in more than ten months had a good night's sleep.

Bishop Arnett says: "I have not lost a night's sleep since that time on account of the rheumatism."

In our April issue appeared a full account of Bishop Arnett's sickness and subsequent recovery; also a good picture of him, together with a sketch of this celebrated divine. Today Bishop Arnett is one of our staunchest and progressive advocates. All honor and praise to the remedy which restored him to perfect health and thus enabled him to continue in the work which he so dearly loves and successfully conducts. Long live Bishop Arnett and long live Dr. Williams' Medicine Co. May both continue to be successful benefactors.

Dr. Williams' Pink Pills for Pale People contain all the elements necessary to give new life and richness to the blood and restore shattered nerves.

REV. JOHN W. STEVENSON, M. D., 2057 Wilder street, Philadelphia, Pa., judging from a letter he writes, is in a poor condition. He is seriously afflicted, cannot walk, and is the victim of paralyzed legs. John and us were young fellows together, and was one of the ablest preachers, sweetest singers, soul-stirring revivalists, most laughable humorist, the readiest in wit, quickest in repartee, the most sarcastic in retort, withering in denunciation and avalanching in compliments of any of us during the years of our prime. He could preach you into tears one hour, and in the next he could give a lecture and throw everybody into spasms of laughter. He could build more churches, raise more money, get into the pockets of more white people, especially white ladies, than all of us put together.

Schreuman, Hunter, Gibbs, Hamilton, Standford, Lynch, Gaillard, Gould, Williams, Bob Wayman, Grimes and a dozen other names were no match for John as a whole. The Metropolitan A. M. E. Church in Washington City is the conception and plan of John W. Stevenson, and it will be a monument to his memory as long as it stands, for it has never been equaled in design and purpose in the history of the A. M. E. Church. Nearly a dozen men tried to give us a Church in Trenton, N. J., but all failed. John went there, and in two years he had a stately and grand edifice that ranked with the best of the city. He went to Albany, N. Y., and lifted a $7,000 debt under which the people had been groaning for years, in only one year, and thus we might go on. But John made one mistake. He came to the conclusion that Bishop Payne was God, and he worshiped him instead of Christ, and the Bishop became angered at some remark he made and dropped him, and John never recovered from the shock. He wept and seemed to have become disheartened because Bishop Payne fell out with him, and somehow he has never regained his former prestige and power. Like Cardinal Wolsey, he served his king more faithfully than he did his God. And great and good as Bishop Payne was, he was only a man, and deserted John. But a thousand ministers in the A. M. E. Church ought to fold up a dollar bill in an envelope and send it to John, for he has been a success if he is afflicted now. He has succeeded, to our knowledge where four Elders failed, who were afterwards made Bishops. Let our young ministry learn from this lesson, to never substitute man for God, for man will change, but God changeth not.

Women preachers are all some men seem to think about, how they can stop them, how they can reflect upon them, how many private sweethearts they have, etc. All we have to say is, preach on, women, preach on. No one with sense will bother with you. We wish dogs could preach, cows could preach, owls could hoot sermons, roosters could crow the Gospel, and horses could neigh the word of God. There are too many drunkards, gamblers, liars, thieves, lynchers, mobs, Sabbath breakers, blasphemers, adulterers, slanderers and sinners in the land, to stop and quibble over women preachers. If they can save a soul, let them do it. We have heard both preachers and lay members devil after women preachers, who had not had a convert in ten years, if ever. Miserable church buzzards what are you doing. Hell would get us all, if left to such moral brutes as you.

REV. DR. E. W. LEE is having a great revival in his Church at Macon, Ga. Last week 117 converts, with 200 mourners around the altar at present. Rev. J. W. Mitchell of Forsyth, Ga., is also having a great revival—110 converts and scarcely room for the mourners, and the glorious work at both places is still in battle array. All of our pastors could have like revivals if they would fast and pray and go to work in earnest. Revs. W. O. P. Sherman and L. H. Smith of Savannah have both had quite a spiritual outpouring, but from what we can learn, have not been equal to Lee and Mitchell. May God set other Churches on holy fire is our prayer. Rev. Wm. Flagg, Pastor of St. Paul, Atlanta, is also in the midst of a glorious revival. Many accessions.

YOU ARE TO BLAME.

Before us lies a complaining letter, about the work being so badly cut up in a certain district to make room for other preachers coming into the conference, that nobody can live on the work. It is further charged that at every Annual Conference the circuits are being cut up into stations and such small circuits that it is cruel for the Bishop to appoint any person to them. All this may be true. We have no doubt but what our reverend brother tells the whole truth. But who is to blame? Is the Bishop to blame? Is the Presiding Elder alone to blame? Suppose all the Presiding Elders and the Bishop were in favor of so cutting up the work, could they cut up the work into such starvation points alone? No, not to save their lives; for there are at least 20 pastors to every one Presiding Elder, and every man has a vote, and every man has a mouth and tongue to talk with; but, if they just sit down and allow the committee or a few men to cut the work up into starvation appointments, then it is the fault of the pastors, and they should blame themselves and no one else.

We never heard so many men grumbling about what they do themselves as we are hearing of late. The ministers will sit down in the Annual Conference and allow every stupid ass of a preacher who is too lazy to work and worthless to study to go before the committee on admissions, when no man has a right to go before that committee without the vote or consent of the Annual Conference. And three-fourths of the time the committee on admissions are too ignorant, trifling or lazy to examine the applicants and they will bundle them all up together and recommend them for admission, without knowing anything of their qualifications, and the pastors will vote them in, and when the work is cut up to give them all some kind of an appointment they will raise a howl and throw the blame on the Bishop or the Presiding Elders, when they themselves are to blame. Great heavens, brethren, quit being such fools. For any set of men are fools who have not sense enough to protect themselves when they have the power to do so. The only man the Bishop can bring into conference over your heads is a transfer from another Bishop.

A LARGE number of our Baptist friends have met us from time to time in Atlanta and have expressed their regrets and have tried to apologize for the remarks of Rev. Dr. E. R. Carter and Rev. E. J. Fisher in trying to popularize themselves among the whites, in placing themselves in opposition to our advice, in telling the colored people to protect their homes, their wives and children, from the bloody lynchers and making it a denominational question. Thus, charging upon the colored Baptists as favoring the lynchers, and their efforts to kill off our race, and leaving the Methodists as the chief friends of law and order, But, we beg to say to our Baptist brethren, we have no bad blood toward Carter and Fisher or anyone else, notwithstanding the misrepresentation they associated with their remarks. They could not help it—they were made so. Hundreds of white people, who have shaken our hands and congratulated our position, understand us thoroughly, and as many complimentary letters have been received from colored Baptist ministers as have been received from Methodist as well as Presbyterian and Congregationalists. So let the matter drop—we are in love with everybody—even the lynchers, if they will stop and behave themselves.

W. J. WHIPPER, editor Republican Advocate of Beaufort, S. C., is possibly the biggest two-legged ass in the country. We do not know who he is—we trust he is no relative of General Whipper of that state. Among other fool things, he says in his issue of March 27th, is that "when the roaring of cannon, the clattering of musketry and the brandishing of swords, was the order of the day, Bishop Turner never answered to roll call." If this numbskull had ever read a bit of history, he would know that we not only raised thousands of men for the army, but went thaough the *war* and was commissioned both by Presidents Lincoln and Johnson an army officer, and passed through 13 bloody battles and 24 skirmishes. But, we judge he is some drunken sot and we should not have noticed him.

PRESIDING ELDER H. C. CALHOUN, of Union Springs, Ala., District, if we are to judge by his work, methods, persistence, order and superior arrangements in general, is the greatest Presiding Elder, regardless of race or color, we have ever seen. He was grievously at fault on a certain line, but has gloriously conquered and overcome it, and appears now to stand in practicalizations without a peer. Should we ever again be honored with the Presiding Eldership we intend to spend a month every year taking lessons from Calhoun. Nor is this an empty compliment. We mean it from our heart of hearts.

THE ladies of the Home and Foreign Missionary Society, who expect to attend the convention to be held at Selma, Ala., and Macon, Ga., will prepare papers, which they can read in ten minutes, upon every phase of mission work and our status as a race. We expect for these two conventions to excel anything of the kind ever held in the south. The people both of Selma and Macon are jubilant over the convention and have assured us that preparations will be made for their reception. Other church denominations, we understand, propose to throw open their doors, but we hope their husbands and fathers will supply them with a little extra change.

WE do not know what the other Bishops are receiving, but we do know that every week letters are coming into this office from young men and women, begging for money and means to educate themselves. We wish to say, once for all, that for nearly 35 years we have been giving money and assistance to young men and women to acquire learning, and some of those we did assist have gone to the dogs and we have resolved to aid no more unless they intend to spend their future in Africa, preaching or teaching. So it is useless to write to us, unless you state at the same time that you are going to Africa. Then if we are able, we will help you. If not able we simply cannot help you. So this ends the matter with us.

PRESIDING ELDER SNELSON, of Sierra Leone, if we are to judge by the letters received here, is working vehemently, and, in our opinion, is displaying great judgment in grappling with the difficulties confronting him. His reports are full, comprehensive and satisfactory.

BISHOPS AND SUNDAYS.

It is useless for people to say that our members and friends cannot come to church on week days, and you must therefore wait until night, or Sunday, to get a congregation. We have churches packed at 11 and 3 o'clock on Mondays, Tuesdays, Wednesdays or any other day in the week, as much so as on Sundays. If anything, the congregations are larger on week days than on the Sabbath, because a large contingent of other church members and friends can turn out. When we are permitted to travel we know no Sunday and never expect to again, for very frequently people cannot obtain standing room in the churches any day in the week, if service is announced before hand.

Our Bishops ought to rest on Sundays and let the pastors have their pulpits and preach during week days.

REV. W. D. JOHNSON, JR., for whom we cherish great respect, has a dangerous letter in another column of this paper and would do much harm if his own logic was not so illogical. 1st. How can a man wait so long when he is only a young man? He has not been here long enough to be a long waiter. 2d. He talks about Bishops, General Officers, Presiding Elders and pastors of large churches being great men. This is information the world will be glad to get. We thought that greatness was from within and could not be conferred, either by election to the Bishopric, to a general office or an appointment to a Presiding Eldership, or to any other position. Greatness, as we understand it, means the producer of great sermons, great books, great hymns, great speeches, great thoughts, great revivals, great accessions to the church, great financiers, great church builders, great congregational gatherers and great deeds performed. Election to the Bishopric, or any other position, does not make a great man. George III was the king of Great Britain, but he did not have sense enough to know how an apple could get inside a dumpling. Was he great? Was Pope John XXII a great man? Was President Hayes a great man? 3rd. Brother Johnson says, "the young men are studying theology, and when they get education, the storm will break with all of its fury,' but they have got to get their education first, and if the study of theology is only going to put the devil in them, they had better stop before the devil gets the entire batch of them. But, the Church need not be alarmed about those who get an education, for they will have some sense. It will only be the half educated fools and hypocrites, who will raise the kind of "storm" to which he refers. The truly educated young preachers will raise the storm of revivals and soul-savings, and then we will have big churches, enough to give everybody one. For there are millions of people who belong to no church at all. 4th. Brother Johnson says: "We have Presiding Elders who never visit the mission points in their districts." Then he is as bad as they are, for not reporting such Presiding Elders to the Bishop, that they may be removed, for the Bishop of Brother Johnson would certainly remove them. 5th. Brother Johnson says, "We have hundreds of young men who are afraid to speak their opinions, because of the threats of the Presiding Elders." If his statement is true these young men are not fit to be pastors, and should be dropped from the conference roll, they are a miserable set of cowards, and no coward is fit to govern a church, especially when they have the right to report such Presiding Elders to the Bishop, to the annual conference in open session, to the House of Bishops when in counsel, and if they cannot get a hearing, they can report the Bishop, the annual conference and the House of Bishops, all to the General Conference. But we need not reply further, but if what Brother Johnson says is true, we must have some of the biggest fool and cowardly preachers in our church that ever lived, and he had better teach them to study the law and genius of the church, so they may know how to protect themselves. Are these the educated young men of whom Brother Johnson is writing? If they are, God save our ministry from any more education.

WILL Revs. C. L. Bradwell, Joseph A. Wood, R. Graham, J. H. Hilson, J. B. Lofton, H. H. Taylor, L. H. Smith, T. N. M. Smith, S. D. Roseborough, R. R. Downs, J. A. Davis, E. P. Holmes, Wright Newman, E. A. Shepherd, W. C. Gaines, A. S. Jackson, R. B. Bailey, I. S. Hamilton, Dr. W. D. Johnson, W. A. Pierce, S. C. Powell, D. T. Green, Allen Cooper, Thos. Crayton, J. S. Flipper, W. G. Alexander, E. W. Lee, Charles Wilson, E. Lowery, R. A. Cooper and a number of you older and middle aged ministers, who are Presiding Elders or Pastors of respectable churches, have the kindness to hurry up and die between now and your next Annual Conferences, if it will not inconvenience you over much, so as to make room for a host of educated young preachers who want your places, and who will raise a furious storm unless they get them? We have appointed Rev. W. D. Johnson, Jr., to preach your funerals, to be assisted by a hundred and more educated young preachers.

REV. JAMES M. DWANE, superintendent of our South African work, has a letter in this issue which will be read with delight. We were so long hearing from him that we wrote Rev. M. M. Mokone, P. E. of Pretoria, for information concerning him, as we were afraid some accident had overtaken him. Indeed, we thought such had been indicated in another letter received at this office, but his letter speaks in loud terms, the why he has not written earlier, as his time and attention was absorbed in the enlargement of our church. We especially invite the attention of Bishop Benjamin F. Lee and Prof. John R. Hawkins, the two chiefs of our educational department, to what Superintendent Dwane says about a college or university in South Africa, and the possibility of sustaining it so much cheaper than in the United States.

REV. A. UNDERWOOD of Greenville, Fla., writes that he is visiting quite a number of cities and towns in Florida, organizing our women into Home and Foreign Missionary societies. He visited and preached at Monticello, Fla., a few weeks ago to quite an appreciative audience, from Matthew, 28th chapter. Sent small collection for H. and F. M. society and at the same time secured a few subscribers to THE VOICE OF MISSIONS.

REV. CHAS. H. SHEEN, pastor at Springfield, Ill., writes, that the long standing mortgage on our church there has been happily extinguished by a successful rally, which they recently made.

FUNNY FLASHES.

"He reasons in a circle." "Ah! that accounts for his arguments never coming to an end."—Indianapolis Journal.

"Is your baby intelligent?" "Intelligent? Why, say, if she wasn't she'd never be able to understand the language my wife talks to her."—Boston Courier.

Wableigh—Bicycling will never be popular in South Africa. Crosscut—Why not? Wableigh—Because they have so much trouble with their bad Rhodes.—New York Press.

Mrs. Gray—Isn't that lovely? How much did you pay for it? Mrs. Greene—Two and a half a yard. Mrs. Gray—What an odd price. You are sure it wasn't $2.48 or $2.51?—Boston Transcript.

Weary Walker—Say, I'm a-goin' ter strangle meself to death! Dusty Rhodes (in amazement)—What fer? Weary Walker—Just listen what it says in dis paper: "Every time we breathe 100 muscles of our body are set to work."—Puck.

Horrid Torture.

This is often felt in every joint and muscle of the body by turns, by people who, experiencing the earliest twinges of rheumatism, neglect to arrest the malady, as they may easily do, with Hostetter's Stomach Bitters, a professionally authenticated remedy for the agonizing complaint. Recollect that rheumatism unchecked often lasts a lifetime, or abruptly terminates it when the malady attacks the heart. The Bitters also remedies chills and fever, dyspepsia and liver complaint.

It makes the old boss sheep smile when he sees lamb chops on a restaurant bill of fare.

No-To-Bac for Fifty Cents.

Over 400,000 cured. Why not let No-To-Bac regulate or remove your desire for tobacco? Saves money, makes health and manhood. Cure guaranteed. 50 cents and $1.00, at all druggists.

Just wait till about August when the sun asks if it is hot enough for you.

Life Isn't Worth Living

to one who suffers the maddening agony of Eczema, Tetter and such irritating, itching skin diseases. Every roughness of the skin from a simple chap to Tetter and Ringworm even of long standing is completely, quickly and surely cured by Tetterine. Is comfort worth 50 cents to you? That's the price of Tetterine at drug stores, or by mail for price in stamps from J. T. Shuptrine, Savannah, Ga.

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WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

CASCARETS stimulate liver, kidneys and bowels. Never sicken, weaken or gripe; 10c.

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Chronic Diseases Successfully Treated or Money Returned.

Cancers permanently removed, "roots and all," in 10 days, for $10.00. All other chronic diseases treated for $5.00 per month. No quacks. No humbugs. Fifteen years' experience in this city. Absolute guarantee. Send money with full description of case to DR. O. HENLEY SNIDER. Office and Dispensary, 5 to 9 North Boulevard, ATLANTA, GA.

WHEN bilious or costive, eat a Cascaret, candy cathartic; cure guaranteed; 10c., 25c.

Mrs. Winslow's Soothing Syrup for children teething, softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

Fits permanently cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. $2 trial bottle and treatise free. DR. R. H. KLINE, Ltd., 931 Arch St., Phila., Pa.

I cannot speak too highly of Piso's Cure for Consumption.—MRS. FRANK MOBBS, 215 W. 22d St., New York, Oct. 29, 1894.

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True Blood Purifier

Such a medicine you need at once to remove the impurities which have accumulated in your blood during winter. Such a medicine is Hood's Sarsaparilla. Therefore take Hood's Sarsaparilla now. It will do you wonderful good. It will purify your blood, give you an appetite, and cure all humors.

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Is sold by all druggists. Price $1, six for $5.

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Diabetes, Bright's Disease and all chronic affections of the genito-urinary system are cured by HAGGARD'S SPECIFIC TABLETS. They not only cure but invigorate and restore. 1 box $1.00, 3 boxes $2.50, by mail. Address HAGGARD SPECIFIC COMPANY, 310 Norcross Bld'g., Atlanta, Ga. LAMAR & RANKIN DRUG CO., Wholesale Agents.

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MENTION THIS PAPER in writing to advertisers. ANU97-16

The Best. The Rest. The Test.

There are two kinds of sarsaparilla: The best—and the rest. The trouble is they look alike. And when the rest dress like the best who's to tell them apart? Well, "the tree is known by its fruit." That's an old test and a safe one. And the taller the tree the deeper the root. That's another test. What's the root,—the record of these sarsaparillas? The one with the deepest root is Ayer's. The one with the richest fruit; that, too, is Ayer's. Ayer's Sarsaparilla has a record of half a century of cures; a record of many medals and awards—culminating in the medal of the Chicago World's Fair, which, admitting Ayer's Sarsaparilla as the best—shut its doors against the rest. That was greater honor than the medal, to be the only Sarsaparilla admitted as an exhibit at the World's Fair. If you want to get the best sarsaparilla of your druggist, here's an infallible rule: Ask for the best and you'll get Ayer's. Ask for Ayer's and you'll get the best.

SPRING CLEANING.

Valuable Hints for Renovating Old and Soiled Articles.

An efficient and economical housewife will always welcome suggestions in matters of cleanliness and renovation. To begin with the best cleanser of hair brushes is spirits of ammonia and warm water. Take a tablespoonful of ammonia to a quart of water, dip the bristles up and down in the water but without wetting the back of the brush, and rinse in clean warm water, then shake well and dry in the air, but not in the sun. Soap and soda soften the bristles and will turn an ivory-backed brush yellow, so in the case of the latter the following treatment is recommended: Rub plenty of flour well in, wrap up in paper and leave all night, give a good shaking and remove the remaining flour by blowing the brush. All brushes and combs should be kept in the dressing case, or in a bag so as to keep them as much as possible from the dust. Ivory that has become yellow from age or usage may be whitened by a good rubbing with fine sand paper or moist powdered pumice stone.

Tortoise shell combs or ornaments that have lost their polish may be renovated by rubbing them with finely powdered rotten stone mixed with a little olive oil. The rotten stone should be sifted through a piece of fine muslin before mixing it with the oil. When all marks are removed polish again with a piece of very soft chamois leather and a little jeweler's rouge.

Dust may be removed from velvet much more thoroughly and expeditiously by rubbing with a piece of crape rather than by using a brush, although it be a soft one.

Glass which has become dull may be brought back to its original brightness by washing with diluted hydrochloric acid and afterward rubbing with moist chalk or whiting.

Marble may be cleaned with common dry salt, which requires no preparation, but may be rubbed directly in the soiled surface, leaving the marble beautifully clean. Alabaster may be washed with soapsuds. If stained, whitewash the stains and let it remain for several hours, then clean it off. Take the finest quality of ground pumice stone and mix it with verjuice; let it stand two hours, then take a sponge and rub the alabaster with the mixture. Wash it with a linen cloth and fresh water, and dry it with clean linen rags.

To clean brass and copper a mixture of oil and rotten stone applied with a piece of leather and then rubbed bright with clean chamois skin will give a beautiful polish. Furniture to be polished should be washed with soap and water, little by little, and each little quickly dried. Afterward the cream should be applied. Here are two good recipes. Boil thoroughly in a gallon of water one pound of beeswax, four ounces of soft soap and two ounces of pearl ash; the second, which should be made at least a day before it is used, is compounded by melting together at a gentle heat eight parts of white wax, two of resin, and half a pint of turpentine. Pour into a jar, shake it well, and add six parts of rectified oil of turpentine.

A careful housekeeper is frequently troubled by the tannin stains in fine china teacups. They may usually be removed by rubbing them with a little whiting on flannel. Salt will have the same effect, but it sometimes scratches very fine ware.

To clean wall paper use bread about a day old. If the paper is only dusty, flick and rub it with a soft yarn mop. If it is marked with grease, hold a piece of blotting paper over the spot with a hot flat iron for a few moments.

Rubbing silver or plated eggspoons with a little liquid ammonia and salt will remove the discoloration caused by the sulphur in the egg. The very best way to clean mirrors and windows is to rub them with a paste of whiting and water. When this dries polish with chamois skin and remove the powder. A little alcohol in cold water also gives a brilliant polish. Soapsuds should never be used.

When grease has been spilt upon matting, apply powered French chalk and benzine. Cover the grease with the chalk and sprinkle lightly with the benzine. When the latter has evaporated, brush off the chalk, and the spot will also vanish. When grease is spilt on wooden flooring, cold water should immediately be poured over it. This hardens it so that it can easily be scraped away, otherwise it sinks in and repeated scrubbing will not get rid of it.

Trinidad's Pitch Lake.

A remarkable phenomenon in the island of Trinidad is the "Pitch lake," situated at La Brea, about sixteen miles from the Port of Spain, the capital of the island. It is about one and a half miles in circumference and elevated eighty feet above the level of the sea. The water is covered almost entirely with a stratum of asphaltum, traversed by fissures and crevices filled with water. The pitch at the sides is perfectly hard and cold, but as one walks toward the middle the heat gradually increases and the pitch becomes softer and softer. At last it is seen boiling up in a liquid state and the air is strongly impregnated with bitumen and sulphur. During the rainy season it is possible to walk over nearly the whole lake, but in the hot weather a great part cannot be approached. The pitch is much used up in the island for roads, pavements and roofs, and is exported to the United States and Canada.—Exchange.

Couldn't.

"Do you think those campaign speakers believe half of what they say?"

"Oh, no; they're not so different from other people."—Chicago Journal.

A QUESTION

That Waits For an Answer

What Is the Necessity of the Young Ministers of the A. M. E. Church Aspiring?

BY REV. WILLIAM D. JOHNSON, JR.

Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait.

There has been a time when these words were golden and productive of renewed energy and efforts to achieve, but it is fast becoming different, for young men have waited and waited till patience ceases to be a virtue. We have been told by the fathers of the Church to aspire to achieve greatness, make men of ourselves. Such advice has not been withheld from us, and being encouraged by the fathers, we have labored, toiled, wept, "went where there was nothing and left something;" and yet when one thinks of the Presiding Eldership, or of filling some of the larger appointments, it is said by these same fathers, who are constantly telling us to aspire, "he is too ambitious, he will not do," etc. I do not mean this article to be reflective at all, but let us see what can the young ministry of the A. M. E. church aspire to? First, the Bishops are at the head of the church government, and any man, young or old, has the right to aspire to the Bishopric and to work to that end, in any honorable way, but the fact stares us in the face that all great men cannot be Bishops. Then if all great men cannot be Bishops, there must be other positions in the Church for the young aspirant to fill. Secondly comes the general offices. Well, there are only nine of them, so you see that there is not room enough there for them. Thirdly comes the Presiding Eldership. Of course, all cannot be Presiding Elders, but all Presiding Elders should be broadhearted, not narrow and self-conceited. As it has been clearly demonstrated that all cannot be bishops and general officers, but many can be Presiding Elders, we pause just here to note the qualifications that one should possess to fill this position, and after careful consideration sum them up as follows: A presiding elder should be experienced, he should be fatherly, he should be manly enough to allow men to differ with him, he should be an able expounder of the Word of God, he should be able to fill any position in the Church, even down to a mission. But lo! to our surprise we find all over the connection some men in the office who are unfit for it. There are some in the office who cannot pastor a mission successfully. Some who have never been obedient themselves and yet they expect to rule over others. The young minister, laboring in the hottest part of the battlefield reads his Bible—his eye rests upon these words: "He that is faithful in the least is faithful in much," but he always has an opportunity to show himself faithful in the least and never in much, because he does not get the much. Now, it has been said that "He that would command must learn to obey, and he that would rule must first prove his qualification by serving." But we have men in this great office who have not proven themselves faithful in the least, because they never have the least given them, and when they find that they cannot gag men and lead them where they (the Presiding Elders) would, they call the men unfaithful and unruly, simply because they (the Presiding Elders) have not learned to serve, therefore cannot rule. Then, there is a class that will take to the Episcopal rooms and there knife their brethren, their wives and children. Complaints need not be made, because, if you complain, it will be said that you are too fast and too ambitious. We have hundreds of poor men, who, in trying to care for their families, fall into debt, and year after year a Judiciary Committee is appointed, they go before it and give their notes to pay at a certain time, and when they receive their appointments, and disappointments, they find that that note must come against them at the next Conference. Poor fellows, they have shown themselves faithful in the least and only the least is given them. Then there are some Presiding Elders who place their men only to suit their own pecuniary desires, that is if they find that a brother is successful in raising the Presiding Elder's assessment, he is put into the best charge, regardless of his other qualifications. These things should not be We have hundreds of young men, who are afraid to speak their opinions because of the threats of Presiding Elders. Then there is a class who, after they get their assessment, regardless of how much time they have and how bad the people may desire them to remain, will leave, if the assessment is raised at one collection they will not preach again. Then there some who never visit the mission points on their districts, but always go where the assessment is a pretty good sum. The borders of our beloved Bethel will never be extended so long as this condition of affairs exists. "Go ye into all the world and preach my Gospel to every creature" seems to not have been spoken to many of the Presiding Elders of this day and time. We need Presiding Elders who will strive to lead their men, not drive them. We need Presiding Elders who will have manhood enough to allow the men under them to express their opinions. We need Presiding Elders who are able and willing to pastor small circuits and missions. It certainly seems that our Bishops have thought that if this class of men who have done little else but preside, were taken down that they would not serve but would prove that "He who has been faithful in much to his own interests, will not be faithful in the least to the interest of the Church." There are men in Georgia, who have presided for twenty years and when not presiding they were given stations that paid as much as districts. I wonder would these great (?) men of our Church kick out of the traces if they were sent to a circuit or mission. Well, I expect they would, and they could not be reasonably blamed, because they have been told that they are the greatest men in Conference and the greatest men always think that they have no business in a small place, and you know when they would not go to a mission to hold a Quarterly Conference, and thus demonstrate their greatness, that they would not pastor one. I dare the Bishops to try them. These men, regardless of their adaptability and qualifications are kept in the office they accumulate property and lay up money, while their poor brethren are toiling mid circuits and missions, and can not accumulate property if they would, get no money to lay up, consequently when he dies, he is not able to have a decent burial and his wife and children are left to the heartless charity of a cold and cruel world. The Annual Conference gives them a small pittance, says, "Poor fellow," and that is the end. Upon the monuments of such men should be written, "Worked to death." It has been said that "Turn about is fair play," but there is no turn about in this business. If a young man says, "Let's turn about," he is cried down and told to hush his mouth, and when he finds himself, he is toiling on a mission somewhere. Having written profusely along this line, I will now pass to speak of the men in the large stations. Oh, well, it is the same case, whenever he gets there, he generally passes around till he gets them all and then what is there for him? Why he must be made Presiding Elder, of course, and there he stays till God takes him to heaven. Now, Mr. Editor, we are all studying theology, and the more enlightenment, the more strife we are going to have. Education lifts up and the minds of the young men are being lifted up, and though little is being said, now and then a sound of distant thunder is heard, but unless this state of affairs ceases to exist soon the storm will burst upon us in all its fury. If we can not have these things, we need not aspire, just as well quit aspiring now.

This article is not intended to be in any way reflective, nor is it written in a rebellious spirit, but simply to put the fathers on notice that the young men are taking their advice, that is, we are aspiring, we want your places, we want you to have ours for awhile and prove to the world that you are willing to go into all the world and preach His gospel to every creature from a mission to a district.

We have a pleasant task;
We know there is no rest,
But sometimes must the question ask:
Oh, how long must we wait?

You taught us to aspire
And struggle to be great;
It seems we can't get any higher;
Oh, how long must we wait?

We have all been up and doing,
With noble hearts we met our fates;
Nothing to achieve, but still pursuing,
We have labored hard and still must wait.

Arlington, Ga.

NOTES

From the North Ohio Conference Branch of the W. M. M. Society.

Perhaps the financial affairs of the church have never passed through such a trying ordeal as the past year brought, and perhaps no church organization has been tried and stood the test as gold that is tried in the furnace, as has the W. M. M. Society.

This conference branch of the work numbers its year's work from one July until the next, which time marks the annual conventions. Three quarters of the present year's work have passed into eternity, and the fourth one is now upon us. The past quarter's report far excels any since the societies begun to operate under the law passed at the late General Conference. This Conference branch comprises two Presiding Elders' districts, with 24 and 26 pastoral points, respectively. Twenty-eight of these points are stations, and the remainder are circuits and missions.

As far as we have been able to ascertain we have societies in operation at 42 of these points. The past quarter, we were enabled, through perseverance and implicit trust in God, to raise $116.30.

Our Presiding Elders are doing much throughout their respective districts to have a society at each point. The work seems to have taken on new life. Points that heretofore have been silent on this subject have organized and gone to work in earnest. We would have it understood that some of these working points are very weak numerically, but strong in spirit. If the mantle of the present set of missionary women of this Conference falls upon the coming generation, we bespeak for the North Ohio Conference a record that will be envied by the whole church. We would not have you think for a moment that we say this boastingly, for God forbid that we glory in anything save the cross of Christ. Our annual meeting will be held this year at Newark, Ohio, July 8, 9, 10 and 11th—great preparations are being made to have this one of the grandest conventions yet held. The programs will be fourthcoming soon, and we hope that all will take great interest. From this on we shall pray for the visitation of the spirit whereby we can realze more than ever that the responsibility which we bear is of no small import. Oh, dear sisters, may we all tarry that we may be filled with the Christ spirit ourselves in order to do this large work and inspire others.

All things are possible if we go forward "in His name."

SADA J. ANDERSON,
Cor. Sec'y N. O. Conf.

NOT WORTH HIS SALT.

A minister who had a good church last year and splendid congregation, and reported fifteen members less at the last Conference than year before last and year before that, writes us a stinging letter about his poor work this year, and says he will have to quit the ministry or join another church, if he is not changed to better work. Thank God, make haste brother and quit somehow, you are no account in the A. M. E. Church, and you will be no account in any other denomination. You are not worth your salt in the ministry, except to break down what others have built up. You will never get a larger appointment from this Bishop. Jesus said, "He that is unfaithful in that which is least, will be unfaithful in much," or he that cannot take care of a little church, cannot take care of a large one. Some preachers think the Church was made to support them. We believe the preacher was made to build up and support the Church, and when a preacher cannot draw the people, get up a revival, get people in the Church, enlarge its membership, its finance and other interests, he ought to have sense enough to quit, or the Annual Conferences ought to locate him for not having sense enough to quit.

DR. HEARD has been on a visit to Freetown, Sierra Leone, to confer with Presiding Elder Snelson and look after our interest at that place. The doctor says he is thoroughly acclimated, and Africa is a pleasant clime to him. We hope he will be retained in his position. The church should do it at all events.

A cold bottle very often makes a bad stomach.

Professor Snelson at Sierra Leone

REGENT ROAD, FREETOWN, SIERRA LEONE, AFRICA, February 24, 1897.
THE VOICE OF MISSIONS—

BRETHREN, SISTERS AND TO ALL WHOM IT MAY CONCERN—No news could better interest you than to learn of the safe arrival of Professor Snelson, our new Presiding Elder, on Sunday morning, the 14th inst. The "Bakana" steamship which brought the professor, took us quite by surprise that Sunday morning. The vessel having thrown her anchor in our harbor in the small hours of the morning, very few were aware of her arrival. The moment the news was communicated to me I started for the pier-head, but by the time I arrived there he had already landed, taken a circuitous route to my house, and by the time I arrived home he had already taken full possession of my house. The streets were all crowded looking at him with smiles, and my house was crowded with my members and friends greeting him with warm welcome. As soon as I was announced he came up and embraced me very warmly. I tried to conceal my tears. I could not account for it. When I looked at him and saw how dignified he was, with such a loving face and genial spirit, the thought came to me, I wonder how such a husband and father could part from his wife and children. What a sacrifice! Thanks to Bishop Turner and the dear people of the Church, and thanks to Almighty God for the choice. The professor is of the middle height, dignified in appearance, with a bright, intelligent face. He wore his clerical suit, looking every inch Episcopal in appearance, with a fine black silk top hat. Some thought he was an English clergyman. When the people saw that he was free, loving and cheerful, they flocked around him shaking his hands ond saluting him with words expressing *warm welcome*. He said he would stay with me. As soon as the second bell for morning service began, expressing a desire to go with me, we walked up together to the Church—everyone looking on him with smiles. They were all happy to see their new Presiding Elder, who, in appearance satisfied them. Rev. Bro. C. W. Cole of the Methodist Episcopal Church, preached for me that morning from Eph. iv ch. 1-2. The sermon was very impressive. After the sermon I introduced the Presiding Elder to my people and the congregation, I need scarcely tell you *how* he spoke and what he spoke! We all went home rejoicing.

In the evening he preached in our Zion church. There was no available place within the church. Outside the church the crowd was immense. Some thought he was Bishop Turner. Others say, "It is his son!" and I, myself, could not get my head out of thinking that he was not Bishop Turner. Such an eloquence, such a flow of words! No wonder a certain intelligent brother who is always for finding fault said to me: "You get *the* man; we get *the* man. That's the kind of man your church wants now to deal with the present state of things. He has no doubt that he has the head to put things right."

Prof. Snelson is quite a business man. He has no time to waste. He has already met the preachers—read his letters patent from the Bishop, *giving him authority over the African work, and demanding submission and assistance from us.* On Sunday morning, the 20th inst., he preached in Providence church under my pastoral charge. Long before the time of service the people were seen coming from all directions and pouring into the church. The impression he had made in the minds of many that evening at Zion church had stimulated many to leave their church that morning to listen to him. The Professor had on his mitre and gown, looking every inch a professor. Learned heads and critics were all present to hear him. He chose his text from Matt. xvi, 26—"For what is a man profited it he shall gain the whole world," etc. Words fail me to describe the feelings which were manifested during the time he held firm those words, "What shall it profit? What shall be gain?" Every eye was directed to the preacher. Suffice it to say that everyone went home deeply impressed with those solemn truths they had heard that blessed morning. In the afternoon Bro. J. J. Coker, our Missionary at Scarcies, preached. After preaching the Professor *opened the door of the church!* Lord have mercy! I have never witnessed such a sight in my whole life. When he stepped forward and invited sinners to come and meet him at the communion rail; such was the power felt, that saints mingled with penitent sinners, rushed up to the communion rail, crying bitterly for pardon. At that moment I felt the unction from above. The crying and wailing of penitents moved my heart and brought tears from my eyes. The place was confused; you could hardly know who were praying for sinners and who were crying for help. Many were outside looking on with wonder and amazement; the time was short and as the Elder was going down to Bro. Steady's Church to preach, he was obliged to leave us and go. It was a good job to get the penitents to rise from their knees and go. I went down afterwards to St. John's Church, and heard him preach. I assisted in administering the Lord's Supper.

We held our Literary Institute on Tuesday night at Providence Church. It was announced to be held at our Zion Church but some "evil agents" be ing at work, we were obliged to hold it at "Providence" Church. Although the notice was short, yet the friends came. Presiding Elder was in the chair. "Papers" were read by the following brethren: Rev. J. J. Coker, "Interior Mission Work;" Rev. C. W. Cole, "On Paganism;" Rev. H. M. Steady, "On the Motion of the Earth;" Rev. G. D. Decker. "On Christian Theology." Professor Snelson concluded by selecting as his subject, "The Negro's Place in History." Justice was done to all the subjects. Professor Snelson electrified the audience, and he so handled the subject that he made us all feel proud to be a Negro.

The Professor is quite busy fixing up the A. M. E. office in the city. It will be an attraction after it shall have been completed. The A. M. E. Church in Sierra Leone is now coming to the front. We are seeing our way clearer than heretofore. I have always been hoping for "better days," and I believe they are dawning. The present crisis speaks that a new era is dawning in our church at Sierra Leone. This is the beginning of the second decade. We trust Elder Snelson's life will be long spared to carry out successfully the great work which lies before him. Prayer is needed. Let me close. I don't think it will be long ere you hear from me again. Thanks to Dr. Parks and our "Mite Missionary" societies for their efforts to build up this work. I am, dear friends, yours ever sincerely,

GEORGE DOVE DECKER.

CLIPPINGS ABOUT DWANE.

From Cape Colony Times, South Africa, March 10th.

AFRICAN METHODIST EPISCOPAL CHURCH.

A NEW CHURCH.

The Rev. James M. Dwane, General Superintendent of the African Methodist Episcopal Church, Rev. M. M Mokone, Presiding Elder from Pretoria and Elder P. Kuze, from Krugersdorp, arrived in Cape Town on Saturday morning. The object of the visit of the General Superintendent is to organize in this town a branch of the Church he represents. The Rev. James Dwane attended the Sunday morning service at the Wesleyan Metropolitan Church, and preached in the afternoon and evenings to crowded congregations in the Wells-square Hall. At the close of the sermon in the afternoon service twenty men went forward and joined the A. M. E. Church. In the evening Mr. Dwane preached in English and was followed by Messrs. Mokone and Hornibrooke. Everybody seemed to enjoy the meeting. The Rev. P. Kuze, who is appointed to take charge of this new work, was introduced to the meeting by the General Superintendent, and Mr. Hornibrooke thanked for his kindness in allowing the promoters of this movement to have the use of the hall. Missions in connection with this Church extend from this colony to Natal, Free State, Transvaal, and other native territories.

From Cape Colony Times, South Africa. March 12th.

African Methodist Episcopal Church—Services in connection with the formation of a branch of the above Church were continued by Elders Dwane, Mokone and Kuze on Monday night at the Wale-street Hall. The hall was well filled. Mr. Dwane will preach at the Friendly hall, and make all necessary arrangements for carrying on this work. Messrs. Dwane and Mokone will leave immediately after the service by night train for the African Methodist Episcopal Conference, which is to commence its sessions at Lesseyton, near Queen's Town, on April 6. Mr. Dwane will visit Cape Town shortly after the Conference for the purpose of conducting evangelistic services, in compliance with a request made to him by the people. During the service this evening about half a dozen infants will be baptized.

Bishop Embry Explains.

CHARLESTON, S. C., March 29.
Rt. Rev. H. M. Turner:

Dear Bishop—Please allow me to say a word concerning subscriptions to our publications in the Seventh District, and Bishop Embry's plan.

1. As to the plan. It is the fruit of twelve years' experience in the book concern. It is not a dream. I appoint a committee of three competent men, one elderly and two younger men, if available. An envelope pouch has been printed for "Subscription to Our Publications." One of these is put in the hand of every Pastor and Presiding Elder. After the preacher's name comes the list—Christian Recorder, Southern C. R., A. M. E. Review, and VOICE. When each man reads his report he is required to say which of the Recorders, the Review and THE VOICE is taken, and the envelope with the cash turned over to the committee. The committee reports at the same time with all other committees. Each man's name is read before the whole Conference, the report is then approved and printed in the minutes in tabular form, as all our minutes will show.

Now then, as to addresses. In our Presiding Elder's council, when the appointments are arranged, the post-office of each appointment is listed with the appointment, and these are joined to the name of each man, and then sent on to the office.

As to the money, it being almost all silver, I caused it to be paid over to me, or if Parks was there, then to him, to Henderson or H. T. Johnson, as the case may be. I sent you my check for the amount and the list of names as reported. Now, if anybody can beat this plan, I shall be glad to see him. It has brought more to each one of the papers than could be done any other way, and as for complaints, there are less, so far as I have learned, from the other papers than ever before. Any name not found on our printed roll is spurious.

J. C. EMBRY.

HOW TO FIND OUT.

Fill a bottle or common glass with urine and let it stand twenty-four hours; a sediment or settling indicates a diseased condition of the kidneys. When urine stains linen it is positive evidence of kidney trouble. Too frequent desire to urinate or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists. Price fifty cents and one dollar. For a sample bottle and pamphlet, both sent free by mail, mention VOICE OF MISSIONS, and send your full post-office address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer. tf

OUR SENTIMENTS.

H. M. T.

My country, 'tis of thee,
Dear land of Africa,
Of thee we sing;
Land where our fathers died,
Land of the Negro's pride,
From every mountain side
God's truth shall ring.

My native country, thee,
Land of the black and free,
Thy name I love;
To see thy rocks and rills,
Thy woods and matchless hills,
My heart with rapture thrills,
Like that above.

When all thy slanderous ghouls,
In the bosom of Sheol,
Forgotten lie,
Thy monumental name shall live,
And suns thy royal brow shall gild,
Upheaved to heaven high,
O'er toppling thrones. tf

The New Telephone Girl.

She was a new girl at the central telephone exchange.

Her previous experience in this big and busy world had been behind the counter at Chintz & Chally's.

Nevertheless, she was a pleasant-spoken young lady, and amiability was written all over her nature.

She had adopted as her motto the touching sentence, "We strive to please," and she honestly tried to live up to it.

There was a ring at the bell.

She applied her ear to the instrument and asked sweetly:

"What number, please?"

"Let me have No. 474."

"I am sorry that No. 474 is busy now," she replied. "You can have No. 473 or No. 475 if you wish."

The individual at the other end of the wire hung up his receiver and used language which plainly showed that all efforts to please do not necessarily succeed.—Harper's Bazar.

Retrospection.

Mrs. Grogan—Phwat happened your man Dinny he's in th' harspital?

Mrs. Doogan—Business revurses, Mrs. Grogan.

Mrs. Grogan—Shure, I t'ought he had stiddy wurruk 'ilin' the shaftin' in the power house?

Mrs. Doogan—He had, 'til the shaftin' caught in his overalls and the revurses came t'ick an' fasht, sorra th' day.—New York Sun.

REMARKABLE RECOVERY

Of a Young Lady of Gasport, New York, from Anaemia.

From the Courier, Buffalo, N. Y.

Miss Lulu Stevens, daughter of George Stevens, the well-known blacksmith, of Gasport, Niagara, County, New York, has surprised her neighbors considerably, by not dying five months ago, when the physicians said she could not live.

This was quite a remarkable case. The young woman, who is very well known, on account of her musical ability, had been a very healthy girl, until about one year ago, when she began to fail, and grew so pale and apparently bloodless and so weak that after a few months she was given up to die.

Last winter a physician who was a visitor at Gasport met Miss Stevens, and seeing her emaciated condition, and hearing from the local doctors that the disease was anaemia, prevailed on the girl's mother to make her try Dr. Williams' Pink Pills. Directly she commenced the treatment she began to mend, and now since February, when she decided to take them, she has become well and strong and the picture of good health. The mother of the girl, Mrs. Stevens, says: "Every one in Gasport knows that Pink Pills cured Lulu, and I feel very thankful that we heard of them in time to save my child's life."

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they affect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for $2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

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Do you know the meaning of what is popularly called those "longings," or cravings, which beset so many women during pregnancy?

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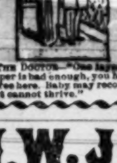
"I am so thankful that I used your medicine, for it gave me the robust health to transmit to my child. I cannot express my gratitude to you; I never expected such a blessing. Praise God for Lydia E. Pinkham's Vegetable Compound, and may others who are suffering do as I did and find relief, and may many homes be brightened as mine has been."—MRS. L. Z. WHITNEY, 5 George St., E. Somerville, Mass.

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BISHOP TURNER TO HIS CRITICS; HIS WARM REPLY TO THEM

Declares That for Forty Years He Has Fought and Labored on the Side of Law and Order. What He Says of Lynching.



BISHOP H. M. TURNER.

Bishop Henry M. Turner, the leading religious representative of his race in the south, perhaps in America, has written a spirited reply to criticisms that have been made of his famous editorial on lynching. He pays his respects to the local afternoon paper which exhumed his editorial after it was six weeks old, revivified it and produced it in the form of a sensation. He makes a full reply to the many criticisms of his utterances:

"Editor Constitution — Notwithstanding my dislike of newspaper notoriety I see I have been quite fulsomely and gratuitously presented to the public of late, through the daily newspapers, in a variety of characters which, to say the least, is not enviable. Some five weeks ago I wrote a little editorial for The Voice of Missions, the organ of the missionary department of the A. M. E. church, of which I am president and of which organ I am ed'tor-in-chief, and recommended the colored people to defend their homes when assaulted by the lynchers and mobs of the land who are repeatedly entering the domiciles of my race, and not only slaughtering men, but frequently their wives and even innocent children, until, according to the verdict of a United States judge, about twenty thousand of these and other unlawful murders have been perpetrated in this so-called Christian nation within the last twelve or fifteen years.

"The Voice of Missions containing the editorial was printed, mailed and had reached all parts of the country, Canada, West Indies, Central and South America, and most of the thousand copies which are sent to Africa had reached their destination. And after the paper had been read, laid aside and forgotten from one end of the nation to the other, that little, old, stale and defunct editorial for some purpose is resurrected, re-published, magnified and supplemented and telegraphed over the country, for what purpose the King of heaven only knows. We pray, however, the blessings of God upon the generous friend, but whatever mischief may be pressed out of it will be due to his or their desire to create an unnecessary sensation, but thank God, I am too old now, and have been in public life too many years and before the people of Georgia too long, and am known as a messenger of peace too well—for thirty-three years' residence in this state is too long to count for nothing, and forty years' association with it, for I was holding great religious revivals in the principal cities and towns of Georgia (although I lived in Columbia, S. C.) forty years ago, or in 1857. And many of the fathers and grandfathers of the present generation, white and colored, were led to accept Christ under my preaching. Therefore it is too late in the day to make any considerable number of either race in Georgia believe that I would do anything in contravention of [the pu]blic peace and welfare of law-abiding citizens, or would so far forget myself [as to] incite the colored people to [any form] of incendiarism, or desperado[ism, or] brew a race war, as several of the newspapers are trying to do. I was preaching peace and obedience to law and order in Georgia before the most of these newspapers were dreamed of, or their editors and publishers were born.

"I did say let every negro in this country, who had a spark of manhood in him, protect his domicile from the ravages of the lynchers that infest the land with guns, for the lynchers are always supplied with them, and never fail to use them, and how else could a man protect his wife, children and loved ones or himself, unless he returned the compliments of the lynchers, for scores, yes, hundreds of houses that have been invaded by the lynchers are not rapists, murderers, barn-burners, horse and mule stealers and Bible thieves. This has been repeatedly found out after the victims were dead. And even if they are, the bloody, inhuman and brutal monsters, as I am sorry to say, too many have been, the lynchers even then are not the judges nor the jury that is authorized by law to try the case.

"I was on a train several months ago and a crowd of men boarded the car, going to the next station to 'lynch a negro,' as they said, and they were laughing, talking, swinging bottles of liquor around, cracking jokes, and there was not a mad man in the crowd. Lynching of that negro to them was having a little fun. But the sheriff, a noble white gentleman, fled with the negro, and thus prevented the jollification.

"But I said nothing about white lynchers or black lynchers, for no one knows whether the lynchers of the land are white or black; the coroner's jury, by law, is charged with the investigation, and they never know who they are, what color they are; in almost every instance the parties are unknown, and I judge that black lynchers are playing their part, as the negro generally takes a hand in all kinds of wickedness and brutality. I have frequently read where they were trying to get up a lynching bee, and I judge they have frequently succeeded. People, however, are invariably so ignorant of them that no one can ever find them when governors offer thousands of dollars for their identification.

"I have never advised any colored person to resist the sheriff, bailiff, constable, or any other arresting officer, or to make himself a walking magazine, as some of the newspapers are trying to charge upon me. No man in the state has preached, lectured and pleaded for submission to law and good government more than I. When I was a member of the Georgia constitutional convention I did everything in my power to have a provision adopted that would prevent the sale of pistols and other deadly pocket weapons. And when I was a member of the legislature I got another member to offer a bill to the same effect and move its reference to the judiciary committee, and as I was a member of that committee, I did everything I could to have them recommend it to the body, but they smothered it in the committee, and had the bill passed hundreds of men now dead would have been living today and contributing to the wealth of our state. So far from being a blood-thirsty monster, as some of the malignant newspapers would have it, there are only two things in the world—I can kill a venomous snake, if he is not too large, and a bedbug, I would kill a flea if I could ever catch him; I cannot kill a chicken nor a bug nor a worm, but I will not promise that I would not offer the lynchers a battle if they were to surround me with any instrument at my command.

"Some of the newspapers have said I was trying to array the negroes against the southern whites. They know I never uttered a word about the south. I simply said in 'this country.' Negroes have been lynched in all parts of the nation, and so far as the negro is concerned, there is no north or south—he is a distinct factor. North, south, east or west he has his friends and his foes in every part of the country. As for the south, no man has defended it more than I have, both in this country and in Europe. When pressed to speak upon southern lynchings in London, before possibly 10,000, I refused, and gave as my reason that I never reflected upon my own locality when out of it, but said whatever I pleased at home. 'And please remember there are no more lynchings in the south than in the north, in proportion to the population.' And a lady from the United States exclaimed: 'You are wrong; you do not know what you are talking about.' So far as the south is concerned, I have paraded and complimented its recognition of colored industrial merit in every part of the world I have traveled. I have said whatever the negro can do, the whites of the south would patronize and encourage. If he is a carpenter, bricklayer, blacksmith, carriage maker, painter, engineer, silver or goldsmith, he would find ready employment, regardless of his color. I have spoken of the millions of dollars the south had spent in the education of the negro and have even defended slavery itself as a providential institution until men and women have tried to hiss me from the platform.

"So far as charging me with trying to provoke a race war is but the jargon of ridiculosity. I would have better sense than that if I was an inmate of the insane asylum. What could the negro do with the whites in a war? They would exterminate him in a day. And I beg to say, as one who know my race as well as any man that lives, that there is not a black man in the nation who is dreaming of such a thing, and they are horrified every time they see it in the newspapers and they believe those who write them do it with a malicious intent.

"As the papers say that I am such a representative man, please allow me to take the advantage of their compliment and representatively, say to them and all the other members of the dominant race, that the aggregate colored man wishes to live in peace with the white people. The colored race loves the white and begs to be the children of law and order and not the victims of the lynchers. So far as the white people are taking any hand in it and if the higher, better and controlling whites, supported by 78,000 white ministers of the country, will rise up in their majesty and put down the lynchers and give the negro an opportunity to apply the civil law to the low, vicious, brutal and degraded members of our own race, you will see that it will be done, and it will be done to perfection, and when the negro fails to do it, we will request you to come to our aid. For I know that the negro can govern his own race, to say the least, for I have seen him governing from president down and doing so to perfection. At all events, something ought to be done; our newspapers are charnel mediums; heralding the tidings of blood at the hands of lawless mobs throughout the nation almost daily. I heard Bishop George F. Pierce, in a great sermon delivered in Augusta, Ga., in 1858, say 'that bloodshed by the hands of the despoiler, of domestic felicity, would call for retribution till it came, if it lingered seventy years.' I heard Rev. Henry Ward Beecher say in Washington city, preaching in the First Presbyterian church in 1865: 'Blood calls for blood and vengeance for vengeance.' But it is useless to quote from great authorities, or even the Bible, for the arguments are endless against lawless bands. But unless there is a halt called in taking innocent life, God only knows where matters will end. The condition of this country today is similar to that of France just before the bloody orgies. And if something is not done the same results will follow, that overtook that country.

"We have been represented by some of the papers as having no interest about the lawlessness of certain brutal colored men. If some of these newspaper editors and reporters who are writing such articles will visit the negro churches a little more with unbiased intentions and hear the colored ministry preaching against every kind of misbehavior and thundering order and law from our pulpits by the thousands, they will never make such inflammatory articles again. Moreover, our white friends have no need for lynchers, if any of them are white, for they have the judges, the jury, the lawyers, the jails and everything in their own hands. And I am sure they do not fail to utilize their opportunities. So far as the rapists are concerned there are tens of thousands of doctors and millions of knives. Would it not be better, if the people cannot wait for the courts, to cure the wretch forever and still give him a chance to pray the remainder of his days for God's forgiveness or if that is not satisfactory, why not do as they did in South Carolina, many years ago? Crop his ears and brand his cheek and declare him an outlaw and give him so many days to get out of the country or brand his cheek and send him to Africa with the understanding that if he ever returns that death shall be the penalty. I beg that white and colored devise some plan to stay the vengeance of the Almighty lest this great nation suffer the fate of the Roman empire and other tyrannical nations that fell, crumbled and disappeared.

"Before closing this letter, and I only wish I had the opportunity of making it five times as long, I beg to say that a few weeks ago I wrote a letter to the railroad commissioners and called attention to a certain important lunch stand where I was refused a cup of tea or coffee as scores of others of my race had also been refused and requested that some colored person be allowed to keep a lunch stand for the accommodation of colored railroad passengers if it was offensive for white servants to wait upon colored persons as they do at Waycross, Augusta, Birmingham and other places here in the south, and I see that several newspapers have said I was trying to be white and wanted to stick myself among white people and was a dangerous negro generally because I wanted something to eat and had the money to pay for it. I thought the matter came under the commissioners and knowing that there was one of the grandest men (Hon. L. N. Trammell) in the state on the commission, I addressed the letter to him and marked it personal, but through some legerdemain, the reporters got it and set the newspapers agog with their misrepresentations. I close by saying if my opposition to the lynchers is offensive to any portion of this country I have the satisfaction of being in company with Governor Atkinson, ex-Governor Northen and the governors of most, if not all, of the states and the president of the United States, and above all, I have the indorsement of Almighty God.

H. M. TURNER.

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Notice--Missionary Ladies.

The Pittsburg Conference Branch Woman's Mite Missionary Convention will convene in Bethel A. M. E. Church, Williamsport, Pa., July 2, 3 and 4, 1897.

All Societies in the Conference district are requested to send delegates and contingent money to help defray the expenses of the convention. Names of delegates must be sent to the Corresponding Secretary before April 15, '97.

MRS. GEORGIANA JOHNSON, Pres.
MISS AGNES VACTOR, Sec. 3t

Lavender is still used in English linen closets, but the supply is threatened with extinction. The growers in the village of Hitchin, one of the chief centers of the lavender industry, assert that owing to a succession of bad seasons the plant is dying out there, and that, moreover, they cannot compete with foreign imitations of lavender water.

Reply to Drs. E. W. Lee, Flipper and Editor Cheeks

In The Issue of the Southern Christian Recorder of April 8th.

First, it is strange that the good Dr. Lee don't know color from black. Revs. Manning, Lindsay, Sheppard, Stinson, and Baily are black men like myself; the others mentioned in the good Doctor's letter are colored. Men of matured minds would never reply to my letter knowing me as these distinguished characters do. Why is it that Revs. L. Thomas, Hilson, Adams, Dr. Alexander and Chew did not reply to the "remarkable letter?" They were not touched. Defeated candidates generally die hard. If the good Dr. Lee will allow me, I will give him some wholesome advice. If he will let his pen rest and behave himself, my friends and myself may let him pass in 1900. The reply of these three distinguished characters to my letter, shows to my mind the necessity of that common sense university mentioned in the VOICE OF MISSIONS some issues back.

The good Doctor tells the story of the great fable writer: "A man was going along one cold morning and he chanced to see a snake that was cold and almost lifeless on the account of cold. This man being full of sympathy he took the viper up in his bosom, then folded his arms in order that he might communicate the warmth of his own body to the frozen serpent; no sooner had the snake become warm then he struck his poisonous fangs into the body of his benefactor. O ingratitude! ingratitude! ingratitude! basest of sin."

You allow me to transpose, placing the good Doctor in the position be has me. The first year of my appointment to the Atlanta district by Bishop Grant, I was walking along one morning, chanced to see the good Doctor cold frozen—some of the leaders of the N. Ga. Conference freezing him out and unable to protect himself. I called on Bishop Grant, and asked him if I could have the good doctor? He said I could; then asked one of the officers of a certain church what did he think of him as a pastor? He said he thought he would be the man; then I took him in my bosom, carried him to Allen Temple where he could get warm, and he was the first man to "stick his poisonous fangs into the body of his benefactor. O ingratitude! ingratitude! ingratitude! basest of sin." I want the good Doctor to know that Bishop Grant found me in the best church then in the state when he came to this District. When I took the good Doctor to Allen Temple, with the consent of the Bishop, he remarked afterwards that, "I have been long trying to get to Richmond, and have just made it."

My beloved Dr. Flipper replies by giving us three conference minutes. My beloved Doctor, don't reply so much on the account of his admiration for Bishop Grant, but in speaking of the Presiding Elders appointed as the cabinet officers of the Bishop, my beloved Dr. Flipper's name was omitted, but not intentionally, so, he writes to let the readers know he was Presiding Elder with the rest of us; that is right Doctor. My beloved Doctor never apologized for replying to my letter, a man is a man, don't feel bad when you do right. My beloved Doctor is also a disappointed ex-candidate for the A. M. E. Church Review.

Rev. R. M. Cheeks, Editor of "Southern Christian Recorder," writes in an editorial: says no one but D. T. Greene possibly would charge Bishop with drawing the color line, then calls on the Editor of the VOICE OF MISSIONS to help to reply to me in an editorial. Mr. Sam P. Jones gives the world a very appropriate saying when he tells if a man throws a rock into a crowd of dogs, those that yelp are hit. Do you catch on? I called at the home and office of the distinguished editor several times in Atlanta since I have been here, then called in company with Bishop Derrick and Dr. H. B. Parks, called at night to see Bishop Grant. That same week the good Dr. Lee and Rev. J. A. Lindsay were in. All their names were in the paper but mine, so I thought that the distinguished editor did not know I was living until I saw his editorial. I might have replied in "Southern Christian Recorder," but that now belongs to the editor; although we pay him $1,350 to manage it he gives us to understand if your articles are not accompanied with the money they will find their way to the waste-basket—not so with THE VOICE OF MISSIONS—and don't pay the editor anything but the subscription, and some of the men don't pay that.

Now, in regard to my reflection on Bishop Grant's administration, that is a thing that did not come in my mind when I was speaking of the Conference having the appearance of being run on the color line, and I will not take that back. First of all, everybody that knows me knows that I am not prejudiced to color, but say what I want to say when I think I am right. Those who replied to my letter are the ones that feel reflected upon, and not Bishop Grant. Secondly, Bishop Grant is a "stupendous" man, to my mind, one who attempts to reflect on Bishop Grant's great work is to play the fool. If there ever was any differences between the Bishop and myself, we settled them like Christians. My fidelity to Bishop Grant stands alone and needs no comment. But few men did more than myself for the promotion of this distinguished Prelate. I am not ashamed of my vote nor what my work did for him. The good Dr. Lee would make the many readers of "Southern Christian Recorder" believe that I meant to have said that the history of Bishop Gaines' administration excelled that of Bishop Grant's when I only had reference to his predecessors; this the good Doctor knew. Bishops Gaines and Grant's administrations took care of themselves. In my letter, in the last issue of the VOICE OF MISSIONS, I said all that I thought was necessary in the way of complimentary to Bishop Grant. I see the trouble: There is a story like this: "Two Irishmen went to church one Sunday and heard the preacher preach, and when the preacher began to wax warm he cried, one said to the other, 'What is the matter with him, Pat?' The reply was, that he sold me some butter last night and cheated me and his heart is hurting him about it." The good Dr. Lee, my beloved Dr. Flipper, and the distinguished editor of the "Southern Christian Recorder," have not done what they themselves believe to be right and their hearts are hurting them about it. I do not want to go into newspaper controversy on the color line, but if these distinguished characters wish to take issue with me, I am ready. I meant no attack on Bishop Grant when I spoke of the Conference held in Cedartown by Bishop Turner. I only stated a fact that you cannot and will not deny. The letter was my opinion. You don't allow black men to express their opinions, do you? Gentlemen, please let me know what I am to say when things don't have the right appearance to me, since you all are to dictate to me what I must say. You will never get me to say, however, that Bishop Grant is not a good and great man, whose name I love and honor.

D. T. GREEN.

Athens, Ga.

Fell to the Floor.

HIS LEGS SUDDENLY GAVE OUT.

Thomas P. Bigg, of Cleveland, Stricken as He was Preparing for a Visit to Friends.

From the Leader, Cleveland, Ohio.

Of the list of the many so-called incurable disorders none has proved to be more of an enigma to the most learned and accomplished physicians than locomotor ataxia, or as it is more commonly known, creeping paralysis. This dread disease has baffled their skill, and they have been forced to admit that they cannot successfully cope with it. All they have been able to do is to mitigate the accompanying pain and suffering; beyond this the science of medicine has been of little or no avail to the many unfortunates who have contracted the dreadful malady, which, many people, especially those who are afflicted, believe is a forerunner of the grim messenger of death.

Thomas P. Bigg, who lives at No. 1073 St. Clair Street, corner of Lawrence St., Cleveland, O., has been suffering from locomotor ataxia for nearly five years, and nothing but his wonderful vitality has prevented his dissolution long before this.

The malady is directly attributable to his exposure during army life. He enlisted in the Third Regiment Ohio Cavalry in Toledo, and served nineteen months in the volunteer service, and after the close of the rebellion, eighteen months in the regular army, "At first," he said in narrating his experience, "my stomach went back on me and for six weeks I was laid up in a hospital in Texas. Ever since that time that organ has caused me trouble, and about seven years ago the doctor told me I was suffering from acute indigestion. That was bad enough, but four years ago last July paralysis came on, and I have been using these crutches ever since. The paralysis was in my legs, and it came rather suddenly. I noticed at first that my knees were a little stiff, a sort of rheumatic pain, you know. This quickly developed into paralysis."

"I tried all kinds of remedies, and I tried physicians, but I did not improve. All this time, though, I was holding my own—wasn't getting any worse. A short time ago I was induced to try Dr. Williams' Pink Pills. I did not expect this last venture would prove any more beneficial than the others which preceded it; but I am pleased to say I was most agreeably disappointed. Dr. Williams' Pink Pills are simply wonderful. I began to use them two months ago. My legs then were perfectly numb and cold—nothing could warm them. After suffering with paralysis for more than four years, I now experience a comfortable feeling of warmth in my lower limbs. I tell you I feel like shouting when I think of escaping from my bondage, and my mind is on the subject pretty much of the time. I intend to continue the use of the pills until my legs are as good and useful as they were in their best days, and I feel that will be soon.

"What effect have the pills had upon your stomach?" Mr. Bigg was asked, "as regards that," said he, "you can readily believe that a stomach which has been seriously out of order for thirty-five years is in bad shape. Nothing used to stay on my stomach, and I was subject to violent fits of hiccoughing. Then I would have to take an opiate to get to sleep. But now I find that food stays on my stomach, though I do not suppose that organ will ever be in first-class shape again. Still I am satisfied to think that it is improved to such a degree, and that I can eat with a feeling of ease."

For six years until a month ago, October, 1896, Mr. Bigg kept a stationery and confectionery store at No. 347 East Madison Ave., directly opposite the Madison Ave. School. He sold out his business and can now be found at any time at No. 1073 St. Clair St.

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of la grippe, palpitation of the heart, pale and sallow complexons, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box, or six boxes for $2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

AN ENTERTAINING LECTURE.

Dr. Buckley Talks on Extemporaneous Preaching and Draws Large Audiences

Dr. J. M. Buckley drew large audiences for his lectures on extemporaneous preaching at Gammon Theological Seminary. Quite a number of ministers came from distant towns, and ministers of all denominations in this city, including two Bishops, were present. The lectures were regarded as unique presentations of the theory and art of extemporaneous address. The *Constitution* says:

"No more discriminating, thoughtful or genuinely helpful lectures have ever been delivered at Gammon Theological Seminary.

The definition given was this: 'The delivery of thoughts previously conceived and adapted with more or less fullness and precision, together with such thoughts as may occur and such feelings as may arise, in an arrangement of words, sentences and paragraphs wholly the birth of the occasion.'

To the consciousness of the speaker, his mental state is that of a person uttering his sentiments in animated conversation, there being no effort to recollect, no conscious anticipation of what is to come, but complete absorption in the process of evolving in correct forces of speech, and most suitable inflections and gestures, what is intended to be impressed upon the hearers.

He claimed that the preacher had the advantage over the reader from manuscript in ease and power of vocalization, naturalness, force and rarity of delivery and also grace. Also the power of the countenance, and especially the eye, can be brought into exercise more effectually. Thus only is complete sympathy with the audience obtained. The reader, also, cannot adapt himself to unforeseen emergencies. The memorizing speaker can take no advantage of the situation, and the tax on mind and body is great, diminishing spontaneity and making the preacher liable to great failures.

The mixed, manuscript and extemporaneous, as used by some speakers, has great advantages over the manuscript alone; yet it is dangerous if the speaker be a very good extempore speaker, and more so if he is not.

When the extemporaneous and memory method are blended there are some advantages, but the process is very difficult.

But has not the extemporary process defects and difficulties? Certainly, but they are not in the method so much as in the man, and can be remedied in most cases.

But is he not of all most liable to fail? Not nearly so liable, if he be master of the art, as the memorizer.

The best extemporizers, who never neglect special preparation, are among the most reliable. Such is the case with the greatest lawyers, who seldom fail.

The pure extemporizer will never be exactly the same and cannot possibly repeat himself. He has one central advantage. He is ready to explain, illustrate or defend his opinions at all times, to speak in the shop or parlor as readily as in the pulpit, and all his practice there fits him the better for his duties in public.

DEFENSE.

BY REV. M. J. GREENE, A. M.

Principles are eternal and will live beyond the wreck of matter and crush of worlds. History, both sacred and profane, attests the fact that advocators of principles contrary to conventionality often suffer and die, but the principles will live and become the resultant of civil or religious liberty. The A. M. E. Church stands foremost of all denominations in demonstrating the stern principles of Negro manhood. The church that will educate manhood and then curb it, advocate freedom of thought and circumscribe it will soon find herself seated amidst revolution. That custom on certain lines of church government had drifted our Zion near Scylla and Charibdis is unquestionable.

Seeing and feeling that the condition of affairs demanded not only agitation but action, I briefly sketched an article on the "Presiding Eldership and Our Districts." As my article has been the subject of heavy comment and criticism and seeing that the phraseology connection and even the spirit has been misconstrued I feel it justice for me to set up the following as a defense. In the first place no one can deny that with few exceptions every quadrennium installs the same men as Presiding Elders and if they are taken down it is to fill a large appointment and are again resaddled. Through this custom, tyranny has crept into the Church on the one hand and slavish fear on the other. To me this is largely the cause of the destruction of brotherly love among the ministry and disrespect for the office, as the principles of Roman Catholicism cannot mingle with Methodism without friction. Again one conversion at the altar during a quarterly meeting is no sign that the "laity are not turning their attention to the pastor and not the presiding elder." Where are our ox cart camp meeting quarterly conferences of years ago. Echo says, gone.

Again "divide the districts with view of mission work," not to make room for more men as I was construed, but to extend the Church in places where there is a possibility to plant our banner as there is just as much demand for missionary work now in places as there was twenty years ago. Rebel tendencies, coupled with denomination competition, demand that no district have over thirteen appointments. No pastor has five churches, because one will suffer pastoral attention. But districts can have twenty-five appointments and twelve suffer the Presiding Elders attention, especially the places most needed, viz: Missions and the time Sabbath. This has caused the sources to be drained without being supplied. The connection and logical inference would be, if the districts were divided the assessments would be reduced to about $700. Then, "if a strong pastor can live on $200, certainly a Presiding Elder can live on $700."

Again, "Put men on them endowed with the missionary spirit, who can and will suffer as did the sainted Andrew Brown and other pioneer heroes," simply means, ability from a physical standpoint and willingness for the love of the Church. The brother failed to read who "can and will suffer."

Again, my allusion to Bradwell and Graham was wholly misconstrued. "I have no reference to the labors of some of our venerable fathers." Bradwell is connectionally known as a Gladstone of African Methodism and for heavy personal sacrifice for the Church. The sufferings of Graham upon the Rome District, then a territory of missions, not paying $500 were well known to the writer. My references were based upon facts not prejudices. Brother Gaines fails to see the words "and a few others," and is wholly blinded to the word "labors."

Again, his references to the educated ministry not willing to suffer can be rebutted by the fact that Georgia has some men in the woods who can grace any pulpit in the connection. Sad to say that Georgia has never placed the proper premium on intelligence. I have read his scripture references and as they do not apply to me, and if they did, it demonstrates in him a trait of character unchristian, especially for a higher light. I simply replied.

"First, cast the beam out of thine own eye and thou can see clearly how to cast the mote out of thy brother's eye."

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Rev. Reuben A. Sealy, Bridgetown, Barbados, West Indies.

Rev. M. M. Mokone, Pretoria, Transvaal, South Africa.

Rev. James M. Dwane, Superintendent, Dordrecht, Cape Colony, South Africa.

Rev. Charles Dorce, Port-au-Prince, Hayti, West Indies. tf

Lavender is still used in English linen closets, but the supply is threatened with extinction. The growers in the village of Hitchin, one of the chief centers of the lavender industry, assert that owing to a succession of bad seasons the plant is dying out there, and that, moreover, they cannot compete with foreign imitations of lavender water.

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" Atlanta, E. T.	1 00 p	12 50 a	8 50 a	[illegible]
" Norcross	....	1 35 a	9 31 a	[illegible]
" Buford	....	....	10 06 a	[illegible]
" Gainesville	2 20 p	2 35 a	10 35 a	[illegible]
" Lula	2 48 p	2 47 a	11 00 a	[illegible]
Ar. Cornelia	....	....	11 23 a	[illegible]
Lv. Mt. Airy	....	....	11 35 a	....
" Toccoa	3 55 p	3 45 a	11 54 a	....
" Westminster	....	....	12 30 m	....
" Seneca	4 18 p	4 27 a	12 48 p	....
" Central	4 48 p	4 55 a	1 30 p	....
" Greenville	5 30 p	5 45 a	2 31 p	....
" Spartanburg	6 18 p	6 42 a	3 47 p	No. 31 N.Y.& Fla. L't'd
" Gaffneys	....	7 22 a	4 26 p	
" Blacksburg	7 05 p	7 40 a	4 47 p	
" King's Mt.	....	8 05 a	5 13 p	
" Gastonia	....	8 27 a	5 35 p	
Lv. Charlotte	8 30 p	9 20 a	6 40 p	[illegible]
Ar. Danville	12 00 n	1 30 p	11 25 p	[illegible]
Ar. Richmond	6 00 a	6 40 p	6 00 a	....
Ar. Washington	6 42 a	9 40 p	....	[illegible]
" Baltm'e PRR.	8 00 a	11 25 p	....	[illegible]
" Philadelphia	10 15 a	3 00 a	....	[illegible]
" New York	12 43 m	6 20 a	....	[illegible]

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Lv. N. Y. P. R. R.	4 30 p	12 15 a	....	[illegible]
" Philadelphia	6 55 p	8 50 a	....	[illegible]
" Baltimore	9 20 p	6 31 a	....	[illegible]
" Washington	10 43 p	11 15 a	....	[illegible]
Lv. Richmond	2 00 a	12 55 p	2 00 a	....
Lv. Danville	5 50 a	6 20 p	6 15 a	[illegible]
Ar. Charlotte	9 35 a	10 00 p	11 30 p	[illegible]
Lv. Gastonia	....	10 50 p	1 16 p	....
" King's Mt.	....	....	1 35 p	....
" Blacksburg	10 49 a	11 22 p	2 06 p	....
" Gaffneys	....	11 47 a	2 26 p	....
" Spartanburg	11 37 a	12 26 a	3 15 p	....
" Greenville	12 28 p	1 20 a	4 20 p	....
" Central	1 15 p	2 05 a	5 25 p	....
" Seneca	1 35 p	2 20 a	5 54 p	No. 17 Ex. Sun.
" Westminster	....	....	6 15 p	
" Toccoa	2 18 p	3 15 a	7 00 p	
" Mt. Airy	....	....	7 33 p	[illegible]
" Cornelia	....	....	7 38 p	[illegible]
" Lula	3 13 p	4 09 a	8 08 p	[illegible]
" Gainesville	3 31 p	4 35 a	8 25 p	[illegible]
" Buford	....	....	9 07 p	[illegible]
" Norcross	....	....	9 43 p	[illegible]
Ar. Atlanta, E. T.	4 55 p	6 10 a	10 30 p	[illegible]
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